
BY
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A RESEARCH THESIS SUBMITTED TO THE SCHOOL OF HUMANITIES AND SOCIAL SCIENCES IN PARTIAL FULFILLMENT OF REQUIREMENTS FOR THE AWARD OF DEGREE OF MASTER OF ARTS (RELIGIOUS STUDIES) OF KENYATTA UNIVERSITY

MAY, 2016
DECLARATION

This thesis is my original work and has not been presented for a degree or academic award in any other university.

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OPERATIONAL DEFINITIONS OF TERMS

**Conflict**: A social situation in which strife, struggle, opposition, disagreements, dissatisfaction are manifested in violence.

**Ethnic group**: A group of people with a shared sense of people-hood based on presumed shared socio-cultural experiences, lineage and/or language and characteristics.

**Informal Settlement**: Area where groups of housing units have been constructed on land that occupants have no legal claim to, or occupy illegally.

**Mathare Informal Settlement (MIS)**: Will refer to a collection of twelve villages located in Mathare valley four miles North East of Nairobi City, Kenya. These villages are Kiamutisya, Chewa, Mathare 3B, Bondeni 3A, Mashimoni, Village 10, Kosovo, Mathare 4B, Mathare 4A, Gitathuru, Mathare 3C, and Mathare No. 10.

**Peace building**: Interventions that seek to support structures that aim at strengthening co-existence through the creation and development of norms, activities and the establishment of various institutions with the primary objective of promoting harmony.

**Reconciliation**: Restoration of broken relationships or re-establishment of social relations or networks among individuals or groups of people who have been alienated or separated from each other by conflict.

**Shalom**: Will refer to the biblical concept of peace. It will entail God's concern for personal and social well-being and good neighborliness. The concept of *shalom* will also imply proper concern of biblical faith to see right relationships free of conflict and just structures in place for the society.
# ABBREVIATIONS AND ACRONYMNS

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>AACC</td>
<td>All Africa Conference of Churches</td>
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<td>ACK</td>
<td>Anglican Church of Kenya</td>
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<td>BEACON</td>
<td>Building Eastern Africa Community Network</td>
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<td>CBOs</td>
<td>Community Based Organizations</td>
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<td>CBS</td>
<td>Central Bureau of Statistics</td>
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<td>CC</td>
<td>Catholic Church</td>
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<tr>
<td>CEOs</td>
<td>Chief Executive Officers</td>
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<tr>
<td>CELAM</td>
<td>Latin-American Episcopal Council</td>
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<td>CUEA</td>
<td>Catholic University of Eastern Africa</td>
</tr>
<tr>
<td>DRC</td>
<td>Democratic Republic of Congo</td>
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<tr>
<td>DSO</td>
<td>District Security Officer</td>
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<tr>
<td>EAST</td>
<td>East African School of Theology</td>
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<td>FBOs</td>
<td>Faith Based Organizations</td>
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<td>FGDs</td>
<td>Focus Group Discussions</td>
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<td>FM</td>
<td>Frequency Modulation</td>
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<td>FORD</td>
<td>Forum for Restoration of Democracy</td>
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<td>GEMA</td>
<td>Gikuyu, Embu and Meru Association</td>
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<td>GoK</td>
<td>Government of Kenya</td>
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<td>GVRC</td>
<td>Gender Violence Recovery Centre</td>
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<td>IANSA</td>
<td>International Action Network on Small Arms</td>
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<td>IDPs</td>
<td>Internally Displaced Persons</td>
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<td>IGAs</td>
<td>Income Generating Activities</td>
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<td>IRF</td>
<td>Inter-religious Forum</td>
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<td>JPC</td>
<td>Justice and Peace Commission</td>
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<tr>
<td>KANU</td>
<td>Kenya African National Union</td>
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<tr>
<td>KRCS</td>
<td>Kenya Red Cross Society</td>
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<tr>
<td>KAMATUSA</td>
<td>Kalenjin, Maasai, Turkana and Samburu</td>
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<tr>
<td>KNCHR</td>
<td>Kenya National Commission on Human Rights</td>
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<tr>
<td>LDP</td>
<td>Liberal Democratic Party</td>
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<td>LPI</td>
<td>Life and Peace Institute</td>
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<tr>
<td>Acronym</td>
<td>Full Form</td>
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<tr>
<td>MIS</td>
<td>Mathare Informal Settlement</td>
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<td>MYSA</td>
<td>Mathare Youth Sports Association</td>
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<td>NACC</td>
<td>National Aids Control Council</td>
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<tr>
<td>NCCK</td>
<td>National Council of Churches of Kenya</td>
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<td>NT</td>
<td>New Testament</td>
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<td>NGOs</td>
<td>Non-Governmental Organizations</td>
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<td>NWH</td>
<td>Nairobi Women Hospital</td>
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<tr>
<td>OCPD</td>
<td>Officer Commanding Police Division</td>
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<td>OCS</td>
<td>Officer Commanding Station</td>
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<tr>
<td>ODM</td>
<td>Orange Democratic Movement</td>
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<tr>
<td>OT</td>
<td>Old Testament</td>
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<tr>
<td>PNU</td>
<td>Party of National Unity</td>
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<tr>
<td>PACU</td>
<td>Pan Africa Christian University</td>
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<tr>
<td>PEV</td>
<td>Post-Election Violence</td>
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<td>PJC</td>
<td>Peace and Justice Commission</td>
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<tr>
<td>PROCMURA</td>
<td>Programmes for Christian and Muslim Relations in Africa</td>
</tr>
<tr>
<td>RCS</td>
<td>Red Cross Society</td>
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<tr>
<td>SECAM</td>
<td>Symposium of Episcopal Conference of Africa and Madagascar</td>
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<tr>
<td>SPUL</td>
<td>St. Paul’s’ University Limuru</td>
</tr>
<tr>
<td>TJRC</td>
<td>Truth, Justice and Reconciliation Commission</td>
</tr>
<tr>
<td>TV</td>
<td>Television</td>
</tr>
<tr>
<td>UN</td>
<td>United Nations</td>
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<tr>
<td>USA</td>
<td>United States of America</td>
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<td>WCC</td>
<td>World Council of Churches</td>
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ABSTRACT

The study sought to investigate the role of the Anglican Church of Kenya (ACK) in peace-building in Mathare Informal Settlement (MIS), Nairobi County. The ACK mandate in peace building is contained in the Provincial Synod resolutions of 1982. The synod resolved to spearhead peace-building in Kenya and fight evils that hamper cohesion in the society. ACK’s commitment to peace and conflict resolution is widespread and clearly articulated in the Provincial Strategic Plan adopted in September 2000. Despite the ACK peace building mandate MIS had continually suffered adversely from conflicts linked to political differences, scramble for resources, militia groupings, illegal economic activities and negative ethnicity, among others. The study was based on the premise that ACK play an important role in peace-building and as such examined the role the ACK had played in peace building especially with the establishment of the Justice and Peace commission (JPC). This study was guided by the biblical paradigm of peace and tranquility that underscores harmony in any given community. Data for the study was drawn from both primary and secondary sources. Field research was carried out in MIS by use of self-administered questionnaires, focus group discussions (FGDs) and oral interviews (OIs). In this study, the researcher employed purposive sampling and snow ball methods to select respondents. The researcher targeted a sample size of 128. Qualitative method of data analysis was used; data was synthesized thematically according to the study objectives and envisaged chapters. The study revealed multiple forms and causes of conflict in MIS. It also indicated that conflicts adversely affect MIS and particularly women and children. The study also established that ACK played a key role in peace building in MIS. The study indicated that re-organization of ACK’s JPC as a fully-fledged department with adequate staffing would help address the perennial conflicts in MIS. JPC would help in developing peace building strategies, policies, monitoring peace processes and evaluation. The study has concluded that the ACK is capable of cascading peace in MIS owing to her high presence and large membership in MIS. The position of the church in the society as a trusted local institution, source of hope, reconciliation, love and forgiveness enhances her mission in peace building.
CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background to the Study

Peace is the status of harmony among diverse social groups or individuals characterized by freedom from fear of violence and lack of violence or conflict behaviors (Lederach, 1997). Peace is commonly understood as the absence of hostility and retribution among people (Ricigliano, 2012). It also suggests sincere attempts to live in healthy interpersonal or communal relationships in matters of social, political, cultural and economic welfare (Lederach, 1997).

Peace-building is an important and integral function of human existence. Many organizations, institutions, religious groups and individuals have engaged in peace-building throughout human history (Anderson & Olson, 2003). Scholars have explained the role of religion in peace building and conflict management. For example, Christianity is concerned with the values of peace and unity. Love is a fundamental ideal of Christianity. Indeed, it is the golden rule (Matthew 22:39; Mark 12:31; John 17:21). Christian teachings denounce all forms of hatred, injustice, nepotism, oppression and other evils that threaten people’s harmonious coexistence (Myers 2000:6).

Peace-building entails interventions designed to create sustainable peace by dealing with what would trigger conflict (Anderson & Olson, 2003). Peace-building activities address the root causes or potential causes of violence, create a societal expectation for peaceful conflict resolution hence stabilizes society politically and socio-economically (Lederach, 1997). Peace-building may include diverse actors in
the society at local, national and international levels. Successful peace-building activities create sustainable peace, reconcile opponents, prevent springboards to conflict, integrate civil society to cohesive existence, institute mechanisms and address underlying structural and societal issues (Rothchild, 1997). Opongo (2006) and Paffenholz (2003) reckon that peace-building is most effective and durable when it relies upon local conceptions of peace and the underlying dynamics which foster or facilitate conflict.

Despite numerous efforts in peace-building, human existence has been characterized by conflicts triggered by diverse causes and manifested in various forms. The cost and effects of conflicts have been unbearably high. Globally, the United Nations (UN) spends a considerable amount of its annual budget in peace-keeping missions, peace-building and conflict transformation processes (Opongo, 2006a: 162). In Africa, Oxfam International, the International Action Network on Small Arms (IANSA) and Safe World Reports indicate that from 1995-2005, armed conflicts cost Africa over 300 billion United States (US) dollars (Abdul 1987:61; UN World Plan of Action 1999:13).

The Kenya National Commission on Human Rights (KNCHR, 2000) documented that in Kenya alone since independence in 1963, over six thousand people had died due to electoral violence, ethnic clashes and political assassinations. About nine hundred thousand people were displaced between 1991 and March 2008 (Macharia, 2008b). Conflicts affect people in both rural and urban settings. However, the poor bear the brunt of violence more than their affluent counterparts. This is occasioned by the socio-cultural and political challenges that already exist in the informal settlements (Pierli and Abeledo 2002; Maupeu, Katumanga and Mitullah 2005:69).
Hann (2005) and Nabushawo (2004) describe causes of conflicts as complex. Some of the conflicts are culturally motivated. As such, differences and incompatibilities among populations of diverse backgrounds are manifested through violence. The authors also argue that other conflicts emanate from collective forms of people’s sentiments and values deeply entrenched in their cultural diversity, experiences and beliefs. Every community has a distinct way of livelihood often perceived as superior to others. Hann (2005) and Nabushawo (2004) further point out that throughout history, culture, social orientations, political persuasion and religious beliefs determine the people’s relations in any community worldwide. Such is the reality in Kenya where peoples’ diverse backgrounds influence their perception of others. This has further hindered the full realization of national unity, peace and tranquility. In 2003, for instance, the North Eastern part of Nairobi was hit by the infamous conflicts between Mungiki, a militia group linked to Agikuyu and Taliban, militia groups associated with the Luo ethnic group. This was in a bid to illegally control supply of very scarce infrastructural services such as water, electricity and security by each of these militia groups. The services were lacking or were inadequate in the area.

Government efforts to deal with threats from militia groups through force have to some degree often worsened the situation. The militia groups go underground only to emerge after police security operations and patrols. In fact, many civil societies and the local residents have accused uniformed forces of engaging in an orgy of killing and torture of innocent residents in such cases. The uniformed forces were, for instance, accused of raping women in the course of their forceful operations.

Until 2007/2008 post election violence (PEV), Kenya had been generally regarded by the world as a haven of peace in Africa (Ogala, 2008). However, informal settlements like MIS had recorded a great deal of political, militia, economic and ethnic conflicts even in times of such aforementioned assumptions. Since the re-introduction of multi-party politics in Kenya in 1991, General Elections have been characterized by conflict, resulting in intimidation and displacement of minority groups in areas occupied by multi-ethnic communities, especially in the former Rift Valley and Coast provinces. Probably, the worst conflict was witnessed after 27th December 2007 polls. It affected virtually the entire nation, both in the rural and urban settings. Though different organizations give variant data, they all show that in the urban areas, the informal settlements were the worst hit, with Mathare Informal Settlement (MIS), a multi-ethnic informal settlement being among the most adversely affected (Ekeno 2008:9; Mwicigi 2005: 9; Obudho 2000:15).

Conflicts affect and impoverish people. People are dehumanized and demoralized; many lose their property and source of livelihood and identity. Women and children suffer more than their male counterparts due to their physiological and biological makeup. Gecaga (2002b) notes that conflicts affect women in diverse ways. In refugee camps, for example, they suffer most due to lack of food. Death of their male counterparts imposes heavy burdens, resulting in economic hardship. Women
also undergo sexual harassment. As care givers in the African society, they have to travel long distances in search of food and water.

In times of conflict, the poor are more vulnerable than any other category and impacts more enormous due to already derailed developments (Burnett Manji and Karmali 2007:103). During conflicts the population is denied access to basic needs such as health, education, family cohesion, security, food and privacy. People are forced to live in camps as Internally Displaced Persons (IDPs) or refugees. The cost of conflicts among the poor in terms of human and property loss, and the damage done to social infrastructure are mostly underestimated (Wanyande, 1997). The poor are always at risk of falling into cycles of conflict in which ineffective structures and agencies fail to mitigate (Gurr & Khosla 2001:13).

The mandate of the Church is to treat the poor in a special way through addressing their challenges that hinder realization of Gods’ Kingdom. The expected outcome of the Kingdom of God as taught by Jesus Christ is universal relations of all nations through divine and everlasting rule by God. Peace is a precursor to the Kingdom of God both now and not yet. The Church is expected to be involved in social-transformation because ultimate Kingdom of God is best realized when the evils adversely affecting the society are addressed. Poverty is among the issues paralyzing contemporary society. Many scholars agree that there is a clear relationship between poverty and conflict. Among the poor lie feelings of injustice, historical sufferings, social and economic strife. Therefore, countries that have failed to alleviate poverty remain volatile. Churches are expected to tackle issues of injustice that generate poverty. Conflicts that stream from injustice threaten human existence; they always
spill over and impact a larger population (Bansikiza 2004:33; Nthamburi 2007: 32; Seth 2009).

Kimani (2007) and Mutegi (2008) demonstrate the successful initiatives of Faith Based Organizations (FBOs) such as the World Council of Churches (WCC) and All Africa Conference of Churches (AACC) in social-transformation and especially conflict management. They cite Sudan as a beneficiary of such initiatives through The New Sudan Council of Churches (NSCC). This council dealt with issues of peace building, conflict resolution, reconciliation, healing and repatriation of citizens back to Southern Sudan.

The presence of Christianity in MIS is evident through existence of numerous churches. Various churches have established socio-economic projects, focusing on education, health and housing, among others. The Catholic Church, for example in 1999, initiated a low cost housing project in Mathare Area 4A. Ironically, the initiative met a lot of resistance from the locals, resulting in violence. The residents were afraid of displacement and increased rental fee resulting from its upgrading. The project sought to replace temporary structures with permanent modern houses (Mwicigi, 2005).

By 2010, the ACK had three parishes with seven congregations in this informal settlement (ACK Nairobi Diocese Establishment, 2010). ACK St. Christopher Mathare Parish is one of the oldest and dynamic parishes in the Diocese of Nairobi. Its Strategic Plan which was launched in 2006, recognized conflict as a key threat to any form of development in the area. Parish members cascaded the Strategic Plan by
developing various peace building activities. At the time of this research, they held monthly evangelistic crusades and other outdoor activities to champion peace. Numerous meetings, conferences and seminars were regularly held to address various contemporary challenges among them violence, crime, drug and substance abuse, illicit brew, prostitution and poverty. Although the Strategic Plan carried a clause on peace building, violence still abode in MIS. The reality of vicious cycles of violence demands extra efforts to address the challenges and effectively foster peace in MIS (Pierli and Abeledo 2002:36; ACK Nairobi Annual Clergy Report 2007; ACK Diary 2008: 14; http://web.mit.edu).

1.2 Statement of the Problem
The Church is among the various institutions that promote peace. Indeed, the Church sees itself as built on the principles of Jesus Christ, the prince and source of peace. Christianity as a whole has tenets which advocate for peace, forgiveness, reconciliation and social justice. The word shalom conveys the biblical concept of peace. Shalom is God's concern for our personal and social well-being and wholeness. The concept of shalom implies proper concern of biblical faith to see right relationships and just structures in place for the society. Ironically, post – colonial Kenya, though generally well evangelized with Christian population estimated at 80% (Nkonge, 2014), has witnessed ethnic violence instead of the ideal and the much expected national cohesion. Even when some parts have enjoyed relative peace, other parts such as MIS, continue to be characterized by violence.

In the Anglican Communion peace is a central theme and various councils and synods have in the past discussed issues of peace-building. The Anglican Lambeth
Conference of 1998, for example, abhorred the evils of war. It also repudiated, and
condemned the use of violence for settling religious, economic, socio-cultural or
political disputes. The Anglican bishops noted that the authority of the biblical
teachings on co-existence, love, sacredness of human life and totality of humanity
corresponds to God’s will for the human race. The conference also emphasized that
human beings were expected to live in harmony and pursue peace at all costs
(Chartfield, 1998).

In the ACK peace-building is significant theme. Prayers for peace as contained in
the ACK service books form an integral part of their morning and evening worship
(ACK, Modern Prayer Book, 1991, ACK Modern Service of Holy Communion,
1989). Such prayers are used to alert Christians on their personal call to foster peace
and maintain tranquility in the society. The individual Christian is reminded to be an
instrument of peace in the community. Even locally resolutions and strategies to
foster peace in the society have been put forth by the ACK. In 1992 the ACK went
further and established the Peace and Justice Commission (PJC). The ACK
Provincial Synod, 1992). The mandate of PJC is to promote peace through
advocacy, training and empowerment of communities for peace. The PJC initiated
peace-building activities from provincial to local levels. Among the areas of peace-
building by PJC was MIS. Accordingly, one would expect explicit demonstration of
Christian values such as love, forgiveness, reconciliation and peace. However, there
has been open hostility and violence in MIS. Thus, there is an apparent disconnect
between ACK peace-building processes and the reality in MIS. Could it be that the
ACK peace-building programs have little, if any, influence in the society despite the
Church’s call to be the salt and the light of the world (Matthew 5: 13-16). If so, how
could the situation be mitigated? These challenging questions emerge, begging for a scholarly response. This study sought to investigate the role of ACK in peace building in MIS.

1.3 Research Questions
1. What is the form and causes of conflicts in MIS?
2. How do the conflicts impact MIS?
3. What is the intervention of ACK in peace-building in MIS?
4. What are the major challenges encountered by the ACK in her endeavor to build peace in the MIS?

1.4 Objectives of the Study
1. Investigate the diverse forms and causes of conflicts in MIS.
2. Illustrate the socio-economic and political impact of conflicts in MIS.
3. Evaluate the existing peace-building interventions by the ACK in MIS.
4. Examine the challenges faced by ACK in peace building in MIS

1.5 Research Premises
1. Conflicts in MIS are multifaceted and stream from several factors, among them negative ethnicity.
2. Residents of MIS have been adversely affected by diverse forms of conflict leading to under-development and political rivalry.
3. Peace building interventions employed by the ACK in MIS are limited and require reorganization for sustainable peace.
4. ACK has encountered numerous challenges in her efforts towards peace-building in MIS.
1.6 Justification and Significance of the Study
Understanding and coping with violence is now a high priority global task. This is because conflicts are taking new dimensions and their impact is enormous, especially in developing countries. This study sought to mitigate this reality. ACK peace-building activities are essential in cascading sustainable peace in MIS; the study sought to evaluate their efficacy.

The study contributes to the growing literature on peace studies. Various studies in peace-building tend to generalize peace-building, hence the role of ACK peace-building in MIS has not received adequate attention. This study generates information and knowledge regarding the dynamics of peace building with reference to the urban poor. It, therefore, makes a significant contribution in academic circles in as far as peace building in MIS is concerned.

The ACK, GoK, Non Governmental Organizations (NGOs) and Community Based Organizations (CBOs) will benefit from the study findings in strategy formulation of peace building. The study adds value to Kenya’s Vision 2030 regarding socio-political cohesion, security and people-driven peace process among the urban poor: the study involved various stakeholders employing the bottom-up peace building framework in the ACK.

1.7 Scope of the Study
The study was carried out in MIS, Nairobi County between 1999 and 2009. The research period selected was ideal because it covered ten years from 1999 when the first major conflict occurred after the Catholic Church initiated a low cost housing, to 2009 after the disputed presidential elections that led to 2007/2008 PEV. The
study focused on causes of conflict and their impact. Further, the study surveyed the ACK peace-building activities in MIS and the challenges hindering sustainable peace. The study involved ACK members and leaders including the JPC secretariat, selected NGOs and CBOs. There were other churches and organizations involved in peace-building in MIS but due to constraints of resources the study was confined to ACK.
CHAPTER TWO

LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK

2.0 Introduction
The literature was reviewed under four broad themes revolving around the study’s research objectives. The first was a survey of the forms and root causes of conflict. Secondly, we looked at the impact of conflict, aspects on socio-cultural, economic, environmental, political, infrastructure and spiritual. Third, was an evaluation of existing interventions in peace building applied by ACK. The fourth theme focused on the challenges faced by the Church in peace building in the society. Let us now proceed with the review.

2.1.1 Forms and Root Causes of Conflict
Studies show that conflicts are an integral part of the human society. This means that conflicts have existed from time immemorial hence they cannot be wished away from the face of the world. But, Nemeyimana (2007), Hann (2005) and Kahumbi (2004), note that the bloody conflicts and violence in the 20th Century in various parts of the world are taking new directions. They argue that the signs of their escalation or new eruptions are still rife in the 21st Century. Opongo (2006a), like Tarimo and Manvelo (2007) argue that conflicts are taking new forms at the international, national and local levels. These surveys underline the reality of conflict as inherent in people hence dynamic. Such reality demands multifaceted and dynamic peace-building processes.

Ter Haar (2000), Gecaga (2002a) and Tongoi and Kariithi (2005) note that there are instances where religion has played a critical role in conflicts. In such instances, the warring groups do so under the guise of religion. The Israeli-Palestinian conflict, the
Second Sudanese Civil War, the Nigerian Sharia conflict (Morgan, 2004) and the September 2001 attack on the US twin towers are among world examples of conflicts along religious lines. Religion can thus be a cause of conflict at the same time a source of integration. The present study has explored this phenomenon further.

Ndung’u (2003), Bodewes (2005) and Yaye (2008) postulate that historical injustices, from the scramble for Africa to the present day, corruption and excessive abuse of human rights remain key threats to the realization of equitable and cohesive nationhood. They argue that these ills trigger or rekindle conflicts. Since the colonial period in Kenya, land issues have remained emotive, contentious and an obstacle to social cohesion and economic growth (Syagga, 2012:1). Indeed, the development blueprint, Kenya Vision 2030 (GOK, 2008) notes that after independence, the country operated for a long time without a national land policy. This has led to weak land administration and management frameworks. Natural resources are shared only by a few hence disintegration and suspicion between the rich and the poor. These studies are important because they highlight some historical aspects that underlie the growth of informal settlements and subsequent violence among the urban poor.

Rutto (2000), Chepkwony (2002), Gecaga (2002a), Mwicigi (2005), Opongo (2006a), Keener (2006), Tarimo and Manwelo (2007) and Ekeno (2008) share similar are convinced that ethnocentrism stirs conflict in the contemporary world. As a basic attitude, ethnocentricism promotes the belief that one’s own ethnic group or culture is superior to other ethnic groups, and that one’s cultural standards can be applied universally (Hooghe, 2008). This causes strife among people, leading to
discrimination, genocide and prejudice. From these studies, it is important to see how the Church offers both a chance and a demand for ethnic harmony.

Maupeu et al (2005) and Murunga (2007) have carefully observed that since Kenya’s independence, there have been ethnocentric militia and political movements. Such include Mungiki aligned to Agikuyu, Taliban to Luo and Sugusugu to the Abagusii. There were also ethnic based groups such as Gikuyu-Embu-Meru Association (GEMA) and Kalenjin-Maasai-Turkana-Samburu Association (KAMATUSA). These studies identify ethno-segregation as a cause of conflict. The study provides relevant insights on how the society can overcome such challenges and in particular in the MIS where violence is rampant.

Miller (2001), Gecaga (2002a) and Greenfield (2000) blame poverty for societal instability. They argue that where poverty abounds, there is illiteracy, poor health, insecurity, unemployment and conflict over scarce national resources. As a result, disgruntled community members rise against one another. Further, Greenfield (2000), Mayambi (2008) and Seth (2009) concede that poverty is a major sociological barrier to mutual relationship. They note that many poor people feel inferior and intimidated by affluent people hence there is an imbalance in their social life. Conflicts arise when such imbalances are not addressed. It is therefore possible to associate poverty with violence at different societal levels. The gap between the rich and poor strains societal relations thereby leading to violence. This stems from feelings of injustice and denied basic social amenities. This study contextualizes conflict among the poor.
Lack of human development explains most of today’s mounting violence and instability. Inaccessibility to basic resources, knowledge and skills thwart efforts towards developing structures for peace-building (Miller, 2001; Greenfield, 2000 and Seth, 2009). This study relates underdevelopment as a setback of peace-building in MIS.

Bad governance, especially through corruption, involves misuse of power by those who are in offices for personal gains (Murage, 2009:33). Corruption thrives in bad governance; it adversely affects access to public services, particularly impacting the poor who have no resources to compete with those able and willing to pay bribes. Ultimately, corruption tightens the shackles of the poor, leaving violence as the latter’s immediate redress system (Richard, 2000:67; Kwaka, 2011:55). In 2004, the UN described poor governance as an insidious plague with a wide range of corrosive societal effects, including violence (Richard, 2000:7). Bad governance undermines the ability of governments to provide basic services. It leads to inequalities and injustice, discourages foreign aid investment and stagnates national development (Murunga, 2007:271). This phenomenon has particular precursors to conflicts in developing countries (Kwaka, 2011:55). Conflicts escalate as monies needed for development projects such as construction of roads, schools, health centers and others are diverted for personal use, greed and desire to amass wealth (Kinoti, 1994:38; Richard, 2000: 67).

From the foregoing review, we can highlight negative ethnicity, historical injustices, poverty and bad governance as the general causes of conflict. The study relates these
forms of conflict and their root causes in the context of MIS. The studies reviewed did not in particular relate the root causes of conflict in MIS.

2.1.2 The Impact of Conflicts

Heyzer (1996), Specht (2000), Gecaga (2002a; 2002b), Smith (2004), Burnett et al (2007), Tarimo and Manwelo (2007) and Mutegi (2008) have discussed the impact of conflict on human existence. Africa has witnessed numerous civil wars, tensions and conflicts, particularly in Angola, Algeria, Burundi, the Democratic Republic of Congo (DRC), Cote d’Ivoire (Ivory Cost) Eritrea/Ethiopia, Liberia, Nigeria, Rwanda, Sierra Leone, Sudan and South Sudan/Darfur and Uganda. These authors further point out conflicts in Africa have caused many atrocities (Heyzer, 1996, Specht, 2000). For instance, in Ethiopia and Eritrea alone, over 200,000 people have been killed during the last 30 years of conflict. In Uganda, over 500,000 people were maimed during military coups and rebel insurgencies. Conflicts in DRC and Liberia have exposed many people to diverse forms of abuse including torture, rape and incest. Conflicts displace people from their ancestral homes and communities. Ambrose (1993: 77) catalogues the huge influx of refugees into Kenya from Sudan, Rwanda, Somalia, Uganda and Congo. Between December 1993 and December 1996, about 608,000 refugees from Rwanda and Burundi fled into Tanzania (Gecaga 2002a: 61). Conflict further creates physical and psycho-emotional wounds. Its victims are traumatized, disillusioned and become economically and socially disoriented either as refugees or as IDPs (Samita, 2009:125).

Tongoi and Kariithi (2005) have demonstrated that the poor are sidelined in policy formulation processes that affect their livelihood. As a result, the mechanisms put in
place to foster peace become short-lived. The above studies are important because they demonstrate the adverse impact of conflict in general at the international, regional, local and individual levels. The statistics on effects of conflict challenge the ACK to strategically respond to the vocation of peace. It was important, however, to relate such observations in a concrete context, like the one afforded by the present study.

Conflict has always been a source of other atrocities, especially directed towards women and children. Bronwell (1996), Heyzer (1996), Ayanga (2002), Gecaga (2002b) and Burnett et al (2007) have discussed cases of sexual abuse of women and children in conflict situations. Gecaga (2002a) reckons that apart from economic hardships resulting from war, other calamities arise as well. Such include Human Immuno-Deficiency Virus (HIV) and Acquired Immune Deficiency Syndrome (AIDS) linked to rape and insecurity in refugee camps, family strife and rejection. The experiences are alarming in such countries as Liberia, Sierra Leone and Rwanda where women suffered despicable sexual atrocities. These studies are relevant to our study because they identify other atrocities emanating from violence. The present study relates intervention to similar cases in MIS.

Gecaga (2002a) is categorical that conflict disrupts food production and distribution. The fertile farms are deserted or degraded by the chemical weapons used by the warring groups. During war, relief food provided by humanitarian agencies such as the Red Cross Society (RCS) cannot readily reach displaced persons due to volatile situations. In addition, government expenditure rises, thus diverting scarce resources from development and other human services and amenities such as health and education to military equipment and operations. It was for this reason that our
research directed its focus on the impact conflict pose to production and distribution of goods and services in MIS.

Seth (2009) and Kenya Thabiti Task Force - KTTF (2009) while discussing Kenya’s 2007 post election violence assert that the violence led to widespread displacement. By 27th February 2008, the Kenya Red Cross Society (KRCS) estimated that there were 268,330 IDPs in organized sites, whilst a similar number of displaced were living in host communities. The present study went further to examine particular situations in MIS where people suffered the wrath of violence. From the above review, it is apparent that conflicts destroy human life, resources and properties. Examining diverse concrete and contextual situations of such destructions helps us appreciate the need for appropriate response. Conflicts hinder social, economic and political development. The study has proposed strategies for mitigating peace among the urban poor who bear the brunt of the violence.

2.1.3 The Church in Peace-Building Interventions
This section demonstrates the need for the Church as part of the society to engage in peace building activities. The church has often played a crucial role in peace building processes based on its position in the society and its mandate to herald peace. Moffit (2004: 27) observes that the Church has been a true agent of God, working hard towards reclaiming and restoring harmony in the face of human suffering. He asserts that the Church is normally left as the only source of hope when other institutions are unable to meaningfully address the needs of conflict victims.
In this regard, the ACK offers herself as the means of hope to the hopeless, afflicted and the marginalized. The Church is also mandated to mediate peace, love and unity. These principles have been contextualized to address the vicious conflicts in MIS. Magesa (1996), Assefa and Wachira (1996b), Gecaga (2002a and 2002b), Samita (2003 and 2009), Tongeren (2005) and Kimani (2007) demonstrate the success of Church initiatives in conflict resolution and prevention. This is underscored by the fact that the Church is communo-centric, structured, localized and with a clear mandate of teaching and preaching peace, reconciliation and compassion. Tongeren (2005) and Kimani (2007) concur that Church membership and the existing structures can adequately foster peace both at national and local levels. They further note that approaches of the Church represent viable and often very effective alternatives to traditional approaches such as mediation, arbitration, missions and commissions. Church programs are comprehensive in addressing human experience and social relationship. The study built on this principle and explored how the approaches of ACK can be enhanced in order to develop a multifaceted methodology for peace building. This ensures the Church plays a holistic role in socio-cultural transformation.

Kimani (2007) acknowledged the interventions of peace building by the Church. He notes that many efforts have been made to reduce the intensity or end violence. He reckons that the vocation of peace by the Church can bear tremendous fruits even where other institutions have failed. This is because the Church in essence has unique attributes such as impartiality, independence and empathy. Church organizations can embark on the vocation of peace, mediation, negotiations and facilitation of peace processes. Kimani focused on the Sudan peace process between
1955 and 2005. In the present study, focus is redirected on the potential of the Church in peace building in an urban informal setting.

Kiiru (2000) observes that there is overwhelming evidence of the Church’s participation in peace building activities and democratization of the African society. He asserts that the Church must remain in this vocation despite the impediments. The network, membership and partnership with para-church organizations such as WCC, AACC and NCCK gives ACK a unique network in gaining access to and resource for peace-building. Tutu (1999) analyses his efforts in conjunction with the AACC and WCC in search for lasting peace in Africa. He notes that South Africa’s Truth and Reconciliation Commission (TRC) embraced the religious aspects of peace building. The commission utilized the Church’s concept of repentance and forgiveness due to their immeasurable success in peace building. Tutu (1999: 26) referred to the commission as “an innovative attempt to apply Christian ideas of repentance and forgiveness to national secular politics, rather than just individual relationships”. The Church can be an honest peace broker because it can operate through a multiplicity of agents and institutions. The Church is, therefore, respected among the institutions that promote peace.

Assefa and Wachira (1996b) have been involved in various church-based peace building activities. They are of the opinion that the Church is well experience in peace and reconciliation. Okwatch (2008) echoes this argument, that the Church has the ability to challenge the society and uphold the principles of right and wrong, truth and falsity. These scholars seem to concur that the Church has been on the forefront in ensuring genuine reconciliation at all levels of the society. This involves
the healing of wounds of the victims; reconstruction of their socio-economic livelihood; rehabilitation and integration. Further, Assefa and Wachira (1996b) and Okwatch (2008) have also analyzed the impediments to effective peace building interventions by the Church. They point out that lack of corporate vision, co-operation and goodwill during peace-making processes hinder the realization of peace. If these impediments were removed, the Church’s peace building interventions would be effective. These studies were relevant for evaluating existing ACK peace building strategies and putting them into context.

We saw earlier that the ACK Provincial Synod established the PJC in 1992. The PJC was given the mandate to promote the message of peace through advocacy, training of leaders, civic education in the Anglican community and Kenya as a whole (Kiiru, 2000). To do this, the PJC worked with church leaders, community leaders and the GoK departments to execute its mandate. Through the PJC, the passion for peace began to grow among ACK members. The observations by Kiiru (2000) are important to the present study because they highlight the already existing interventions by ACK. The continued disintegration of Kenyan society requires the strengthening of such commission. The study was an in depth exploration of this strategy from a specific context.

Wabukala (2009) noted that the ACK was slowly getting engaged in major peace building activities. He observed that there was Training of Trainers (ToTs) for peace and a just society geared towards peace building. Such engagements are critical in tackling ethnic divisions apparently prevalent in Kenya. Some of the activities include peace crusades, seminars, exchange programs and peace mission encounters.
among others. They are organized to help ACK members and the public at large to become effective instruments of peace. These studies were important because they highlighted the already existing intervention of peace building by the ACK.

2.1.4 Challenges Faced by the Church in Peace-Building

Shorter and Onyancha (1997) and Greenway and Timothy (2002) have discussed the peculiar realities of the city’s informal settlements such as over population, abject poverty, multiple ethnicity, insecurity and vicious cycle of violence. They are of the view that these challenges should not be seen as posing a threat to urban ministry. Rather, they should be seen as opportunities to serve the community. The authors have also described how such challenges are surmountable, demonstrating the fullness of God. Through the concept of Shalom, God intended that humanity co-exists harmoniously hence realize each individual’s full purpose of creation. Accordingly, laying down broad based peace processes, reconciliation and participatory community empowerment programs would alleviate suffering in informal settlements. These studies highlight the major challenges faced by the Church in serving the urban poor. The present study examines how peace building efforts, a vocation of the ACK, could be applied among the urban poor in a context such as MIS.

Oluoch (2002), Mwicigi (2005) and Whitefield (2007) note that Christianity draws a sizeable membership from the informal settlements. The authors also acknowledge that poverty is a challenging and decimating agent of conflict among the urban poor.
This is because poor people are easily lured into conflict through financial compromise and agitation for better life through violence. Apart from poverty, informal settlements have overwhelming numbers, particularly of vulnerable groups: youth, women, people with diverse disabilities and orphaned children. Peace building in informal settlement is, therefore, more than the absence of violence. The authors recommend that the international community should quickly intervene through, for example humanitarian assistance, infrastructural development, and poverty eradication programs to restore social justice, peace and integrity. It was important to examine how such interventions are applied in MIS, which is characterized not only with poverty, but also violence and conflict. Besides the international community, our study focuses on the local resource and institutional mobilization to mitigate the situation.

Tarimo and Manwelo (2007) and Ekeno (2008) share the view that there is no simple prescription in dealing with conflicts because of the embedded complex social, cultural, economic and political dynamics. The authors further argue that due to poverty, peace building, negotiations and political agreements are hard to achieve. This opens up vicious cycles of violence. They admit that international interventions are short-lived: they ignore the local context with realities of conflict and often miss or bypass the root causes of conflict. Such interventions only restore calmness but not enduring and sustainable peace and stability, leading to the vicious cycle of conflict which is evident in MIS. The interventions are unreliable because they lack local good-will, enough resources and contextualized interventions. The local people are left out while foreign general methodologies like, amnesty, mediation and judicial systems are employed. The works under review recognize the
need for the search of a long-term structural transformation of social relationships. In Africa, religion gives meaning to human life and penetrates the society probably more than any other institution at the grass-roots level. For instance, healing and reconciliation can be provided by the Church which has a large membership from the grassroots. The presence of the ACK in MIS ought to make peace-building in MIS localized and imperative. But we need an objective study to discuss the impact of the presence of ACK in a violence and conflict prone area, MIS. This is particularly important as secularism, an aspect of globalization, gradually encroaches into our society, MIS included.

Patterson (1999) laments that Anglican churches at the provincial levels lack proven interest towards the vulnerable groups: children, youth and women and the economically marginalized. The Church is overwhelmed by the ever-increasing challenges amidst scarcity of resources. As such, Sunday worship has become too liturgical to address the deeply-entrenched evils and needs of the society (Okwatch, 2008). The Church was once the conscience of the society but can no longer speak boldly against the ills afflicting the society such as poverty, corruption, and violence. Both Patterson (1999) and Okwatch (2008) urge the Church to speak more audibly concerning the evils of the society. The present study establishes the role played by ACK in peace-building and examines challenges that impede peace-building programs in MIS.

2.2 Conceptual Framework

Varied theories explain forms, causes, impact of conflicts and structures of peace building processes. The study was guided by a conceptual model reconstructed from

According to Nkurunziza (2003: 294-313), conflicts are by nature very complex. Whereas one aspect may be at the core of a conflict, other issues may arise and become the visible causes thus complicating intervention processes. He observes that conflicts emanate from two sources: First, are the proximate causes which refer to the events that immediately trigger a particular conflict. Second, are fundamental or long term causes which advance an atmosphere of hostility, leading to conflict. Nkurunziza further notes that attitude, structures and culture are causative factors of conflict. This means that the lifestyle of a people can be the base of conflict. The foregoing are the most common causes of conflict. The study identified both proximate and fundamental causes of conflict in MIS through the works of Nkurunziza. For Nkurunziza (2003), conflict can advance in form of personal or community interest. Conflict takes the form of rising incompatibility in terms of political differences and social orientation. The study used this concept of conflict formation in order to identify both the protracted and intractable forms of conflict in MIS.

According to Assefa and Wachira (1996b), peacemaking and reconciliation are basic mandates for the Church. This is essentially because the concept of shalom entails realization of livelihood as intended by God during creation. He emphasizes the need to foster reconciliation between God and human beings as well as between warring persons. In this regard, peace is a foundation to any form of livelihood. He
also points out that the Church can become a bridge among people separated by conflict; she can perform a reconciliatory and peace-building role effectively than any other institution in the society. Tongeren (2005) acknowledges that the Church has credible influence at the grassroots’ level. The Church is seen as the watchdog of the society against injustices. Further, the Church has the ability to re-humanize situations that would otherwise get out of hand. The Church’s operation from the grass-roots level enables her to easily mobilize the community and follow locally the proceedings of peace processes. The foregoing observation affirms the need to involve the ACK in peace-building. Such sentiments helped to explain the role of ACK in peace building.

Tongeren (2005) has explored the potential of faith-based approaches to conflict prevention and conflict resolution. He argues that such approaches represent viable and often very effective alternatives to traditional and secular approaches. He notes that the Church has the capacity of cooling conflict tempers and promoting reconciliation. This is underscored by the fact that the Church is a community of believers founded by Christ through reconciliation to God; the Church has unique attributes that are necessary for building peace. Such attributes include compassion, love, sincerity, trustworthy and perseverance. The study was based on the need to concretize and exploit the foregoing attributes of the Church to foster viable peace-building strategies in MIS.

Theologically, peace denotes absence of conflict. Peace as demonstrated by the biblical teachings is the tranquility of order. The absence of conflict leads to the right relationship between God and people. Peace is both a gift from God and there
should be an effort by the Church to achieve it for her members and the society at large. As such, peace must be founded on the basis of central human moral values, which include justice, truth, and freedom and love (Bansikiza, 2004: 3, 4). The study employed the above concepts of Christian moral values and system in peace-building initiatives that tally with the structures of ACK.

Miall and Woodhouse (2004: 18) investigated some of the classical ideas pertinent to peace-building regarding structures and practice. They noted that most crucial for the peace vocation are the respect for human life, justice, holistic reconciliation and value for identity. The authors underline that proper understanding of the underlying cause of conflict must precede developing structures to foster peace. Their core argument is that sustainable model of peace-building should entail integrating the community at different levels. In particular, they emphasize the significance of bottom-up processes: generating decisions from the grass root levels for purposes of ownership. The conceptual paradigm is exemplified in the Figure 1 below. The figure is reconstructed from Miall and Woodhouse (2004: 18ff).
Figure 1 above: Inclusive peace-building concept, (Miall and Woodhouse 2004:18)

Figure 1 shows that peace builders are represented in ascending order, based on their significance and influence. The diagram shows the importance of establishing a wholesome representation whereby most, if not all of the stake holders are involved at different levels. This facilitates cohesiveness in the peace-building process hence ownership of the methodologies put in place to foster peace by in entire society (Miall and Woodhouse 2004: 18). The study employed the concept of involving the locals in peace-building strategies.

While we acknowledge that there are varied models and approaches of peace-building and conflict management, the research was guided by a complimentary model. This complementary approach included Nkurunziza’s (2003) model on causes, forms and impact of conflict, enquiry on the mandate of the Church on peace building using the models of Assefa and Wachira (1996b), Tongeren (2005), Chartfield (1998) and Miall and Woodhouse (2004) to investigate contemporary peace building interventions and recommend effective approaches.
CHAPTER THREE
RESEARCH METHODOLOGY

3.0 Introduction

This chapter discusses the research design, study locale and methods of sampling. Research instruments, data collection procedures and the analysis processes are also examined.

3.1 Research Design

The study employed Descriptive Survey to analyze and determine ways through which the ACK was enhancing peace through her programs amongst the urban poor, with specific reference to MIS, Nairobi. The focus of this research design was to show how the dependent variable, peaceful co-existence amongst the inhabitants of MIS, was influenced and impacted by the independent variable, the ACK peace building programs.

3.2 Study Area

The locale of the study was MIS, situated in Nairobi County. There are one hundred and eighteen informal settlements in Nairobi (Mwicigi, 2005:9). MIS is located about 6.4 kilometers North East of Nairobi City. It was ideal for this study mainly because of three reasons. First, it was a large multi-ethnic informal settlement in Kenya (Mwicigi, 2005:19). The population was estimated to be 180,000 people living in an area of 2 kilometers by 600 meters. Mathare Valley comprise twelve villages: Kiamutisya, Chewa, Mathare 3B, Bondeni 3A, Mashimoni, Village 10, Kosovo, Mathare 4B, Mathare 4A, Gitathuru, Mathare 3C, Mathare no. 10 (Mwicigi 2005:9; Kenya Demographic and Health Survey 2004;
www.femnet.or.ke/viewnews.asp). Secondly, it had seven ACK congregations, St. Christopher Mathare Area 4A, St. Jude Kiboro, St. Augustine Area 4B, St. Paul’s 3C, ACK Area 1, ACK Chewa and Holy Trinity Church. These congregations were part of three parishes: St. Christopher Mathare, St. Polycarp and St. Jude. All these congregations are in MIS. This was clear evidence of a high presence of ACK’s activities in this settlement. Finally, MIS had experienced vicious cycles of urban violence. MIS was largely affected by the PEV of 2007/8. The cosmopolitan nature of the ethnic composition of MIS provided a combustible opportunity for rival ethnic groups to mete violence against each other.

3.3 Target Population, Sample and Sampling Procedure

3.3.1 Study Population

The study population was 128 (See Table 1.1). It included six key groups: provincial administration that fell under the Mathare area of jurisdiction, ACK clergy, lay leaders and members, the officials of ACK’s PJC, local community leaders of key interest groups such as the youth, women groups and men welfare associations as well as officials of CBOs and NGOs involved in peace building in MIS. The provincial administration, local community leaders and CBOs and NGOs officials were among the respondents outside the ACK. They were selected for three reasons. First it was to give specific information; second, for the purpose of inclusiveness in peace-building programs and finally, they were involved in ACK peace-building program in providing key logistical support.
a. Provincial Administration

Non-random sampling was used to select respondents for this category. The respondents included government officials. These included, one District Officer (DO) for Kasarani, one Chief of Mathare Location, two assistant chiefs. This was because the study area was under two sub-locations, Ruaraka Sub-Location and Mathare North Sub-Location. The police officers included one Officer Commanding Police Division (OCPD) Kasarani and one Officer Commanding Station (OCS) Kasarani Police Station. They provided information on the causes, forms of conflict and the government strategies for harmonious coexistence among members of MIS. They also highlighted the challenges in implementing peace strategies and possible interventions by the ACK.

b. ACK Church Leadership

The researcher employed purposive sampling method for this category. The leaders were requested to fill in the questionnaires through their respective vicars. The researcher sampled the ACK leadership by randomly hand-picking informants with experiences in ACK peace-building. We used church records/lists of leaders who had previous either participated in or been involved in peace-building. This method enabled the researcher to reach targeted sample of 82 quickly and engage the authority of ACK directly. These comprised one Diocesan Bishop of Nairobi, one area Archdeacon of Pumwani Archdeaconry, and the three vicars of St. Christopher’s Mathare, St. Jude Huruma and St. Polycarp Mulango Kubwa. The elders included all the fourteen wardens, two from each of the seven congregations. The wardens are the principal custodians of the ACK congregations. All the seven secretaries and the seven treasurers of every congregation were also sampled. The
total was twenty-eight elders. These respondents aided in interrogating the nature and efficiency of the ACK peace-building programs. They also recommended possible methods of enhancing peace through conflict mitigation.

c. PJC Officials

Statutorily, the ACK Provincial PJC had two officials, namely, the Provincial Chairman and the Secretary General. These preside over the daily operations of the commission. Therefore, only the Secretary General who is responsible for the running of the commission was purposively sampled to provide information on the peace programs in the MIS, their interventions and challenges. The researcher purposively sampled the Secretary General as the Chief Executive Officer (CEO) of the commission.

d. Local Community Leaders

Mathare comprised twelve villages. The targeted community leaders were three categories: twelve village elders, twelve youth and twelve women leaders. The research employed quota sampling in picking one leader from the three named categories from the twelve villages. Quota sampling is a method of gathering representative data from a group. The researcher segmented this population into mutually exclusive sub group. This method was useful due to limitations of time and other resources. Accordingly, respondents in this category were thirty six. A total of three FGDs were conducted for this category. The respondents gave us information on the forms, causes and impact of conflicts in the informal settlement.
e. Grassroots Organizations

The pilot study showed that there were various CBOs and NGOs involved in peace-building initiatives in Mathare. The researcher purposively picked CBOs, Pambazuka Mathare and Mathare for Peace Initiative and Sports and Development International Platform as well as Peace Builders Capacity Building in Africa NGOs because they had links with ACK in peace-building. In this category, the researcher had a sample size of 4. The researcher purposively picked the CEOs of the two CBOs and NGOs because they were in charge of day to day running of these organizations. This method enabled the researcher to reach the targeted sample quickly and get specific information. This category of respondents gave information on peace initiative programs in MIS. These organizations operated at grassroots level and involved people from diverse age groups depending on a particular initiative.

f. Local Church Members

The researcher employed simple random sampling technique. This technique entails selecting informants randomly from the larger church membership. The researcher asked members to randomly pick numbers and those who selected specific numbers were requested to join in the FGDs. This kind of sampling gave all church members an equal chance of being included in the sample. The method helped to identify seven congregants from each of the seven ACK congregations who participated in the FGDs. This category of respondents provided data on forms and causes of conflict. They also gave information on ACK peace building activities and challenges in conflict management. A total of seven FGDs were conducted. There
were seven ACK congregations in MIS. The researcher sought permission from the vicars of MIS parishes and held FGDs after the services. With the help of research assistants, participants were carried through the interview guide and their responses recorded.

3.3.2 Sampling

The study had a sample size of 128 drawn from five areas of study (see Table 1.1 below). Selected samples specified information based on their role in MIS peace-building activities.

<table>
<thead>
<tr>
<th>Study area</th>
<th>Respondents selected</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Provincial Administration</td>
<td>- District officer</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>- Chief</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>- Assistants Chiefs</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>- OCS</td>
<td>1</td>
</tr>
<tr>
<td>ACK Diocese of Nairobi Mathare Parishes</td>
<td>- Clergy</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>- Local Anglican Members</td>
<td>49</td>
</tr>
<tr>
<td></td>
<td>- Church elders</td>
<td>28</td>
</tr>
<tr>
<td>Justice and Peace Commission (PJC)</td>
<td>- Secretary General</td>
<td>1</td>
</tr>
<tr>
<td>Community Leaders</td>
<td>- Village Elders</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>- Youth Leaders</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>- Women Leaders</td>
<td>12</td>
</tr>
<tr>
<td>Grass-root organizations: Pambazuka Mathare, Mathare for Peace Initiative, Sports and Development International Platform, Peace Builders Capacity Building in Africa</td>
<td>CEOs</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>- CBO-2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- NGO- 2</td>
<td></td>
</tr>
<tr>
<td>Sample size</td>
<td></td>
<td>128</td>
</tr>
</tbody>
</table>

Table 1.1 Summary Distributions of Respondents

3.4 Data Collection Instruments

The instruments used for collecting data included interview schedule, questionnaires and guided FGDs as shown in Appendices A1 and A6 respectively. To collect data from the ACK members and laity, members of the provincial administration, officials of the PJC, CBOs and NGOs, a total of 63 questionnaires were used. The
questionnaires generated information from Provincial Administration, local ACK members and church elders. The questionnaires were both closed-ended and open-ended questions. They were based on objectives of the study and brought forth very important information about MIS. The interview guide was used in 10 FGDs conducted with village elders, women and youth groups and ACK congregants. The FGDs provided an opportunity for researcher to interact with a group of diverse respondents leading to much more in-depth discussions. The researcher held oral interviews among the ACK leaders. The interviews provided in-depth data that met specific study objectives. This was made possible through clarifications and personal interaction between respondents and researcher. An audio voice recorder was also used with permission from the informants.

3.5 Library Research

This included review of published and unpublished materials, theses, dissertations and journals in libraries in Kenyan universities such as Kenyatta University (KU) and University of Nairobi (UON), Catholic University of Eastern Africa (CUEA), St. Paul’s University (SPU), Life and Peace Institute (LPI), Programmes for Christian and Muslim relations in Africa (PROCMURA), Pan African Christian University (PACU), Daystar University, East Africa School of Theology (EAST), Hekima College and Tangaza University College besides other relevant institutions and resource centers. Publications from the following organizations were reviewed: UN, KNCHR, WCC, ACK and AACC, among other institutions with information on peace building and conflict management. These secondary data supplemented primary data from field research.
3.6  Data Collection Procedure

The study relied on both primary and secondary data. This process of collecting the required data began with the researcher visiting all the institutions for introduction, explaining the purpose of the visit and objectives of the research. This was done through a concept note that was specifically designed to give respondents an overview of the research aims and objectives. The researcher then left behind the questionnaires to be filled. At the same time, the researcher booked appointments for interviews with the sampled groups such as the village elders, women and youth groups. The first visit was carried out seven days before the intended date of the interviews. This ensured that the interviewees had adequate time to prepare. The filled questionnaires were collected three days after they were handed in to the respondents. The researcher distributed 43 questionnaires and held 10 FGDs and 11 interviews with the provincial ACK leadership and JPC respondents.

3.7  Data Processing and Analysis

Field notes were summarized and recorded on cards. The raw data was arranged thematically according to the research objectives. Qualitative method of data analysis was used. Qualitative method of data analysis is a procedure used to obtain information in a natural setting without intentionally manipulating the environment (Mugenda and Mugenda, 2012). The voluminous data from the field was systematically recorded in note cards for easier access. To develop useful conclusions and recommendations the data was then entered into specific categories, themes and presented in tables, graphs and simple percentages as found appropriate. The primary data was then integrated with the secondary data. The main observations were synthesized and conclusions drawn. Major findings and
recommendations on issues covered in the objectives and premises of the study were also presented.

3.8 Ethical Considerations

The research was guided by some ethical considerations. Relevant permission and approvals were sought and granted by the relevant institutions and individual respondents. The researcher was careful and sensitive not to cause any physical or emotional harm to respondents by not asking very sensitive and personal questions. The information shared by the respondents was handled with utmost confidentiality without disclosing the identity of the respondent. The researcher was objective and gave respondents fair considerations during interviews and FGDs. The respondents were given freedom to remain anonymous or public.
CHAPTER FOUR

DATA ANALYSIS AND PRESENTATION

4.0 INTRODUCTION

This chapter identifies and discusses the internal and external forms, causes and impact of conflicts in MIS. These causes include historical injustices, poverty and underdevelopment, illegal groupings, negative ethnicity and bad governance. The conflicts are social, political and economic in dimensions. Likewise, the impacts are socio-cultural, economic, environmental, political, infrastructural and spiritual.

4.1 SURVEY OF FORMS AND CAUSES OF CONFLICTS IN MIS

4.1.0. Introduction

This section examines internal and external forms and causes of conflicts in MIS. The causes include historical injustices, poverty and underdevelopment, illegal groupings, negative ethnicity and bad governance. The conflicts take social, political and economic dimensions.

Conflicts in MIS intensified in the year 2008, following the 2007 Kenyan Post Election Violence (PEV) in Kenya. This situation resulted in open hostility among ethnic and political groups in MIS and has remained a threat to peace and security. The chapter posits that economic underdevelopment, illegal economic activities and militia groupings appear to be predominant causes of conflict in MIS. The chapter employs the conceptual framework from the works of Miall & Woodhouse (2004), Heinrich (1977), Assefa and Wachira (1996b), Chartfield (1998), Nkurunziza
(2003), Kahumbi (2004) and Tongeren (2005) to identify the proximate, institutional
and fundamental causes of conflict in MIS.

4.1.1 Understanding Conflicts

According to Williams (1947:43), conflict is a struggle over values. Indeed, values
are concepts or beliefs about some desirable end, state or behavior. They could also
be beliefs of a person or social group. Such values could also be described as traits
or qualities considered as worthwhile. In this case, they represent individuals’
highest priorities and personal driving force. Conflicts are common both in
traditional and modern societies (Paffenholz, 2003; 15). They could be either
distributive or non-distributive. This means that the struggle can be group-oriented
or an individual endeavor. The immediate aim of participants of conflict is to
neutralize, injure or eliminate the purported rivals (Bansikiza 2004:71).

Hall (1969:40) describes causes of conflicts as essentially circumstances deeply
rooted in a person or group and can be expressed emotionally and are justifiable.
Such conflicts are brought about by the existing differences among parties which are
for whatever reason forced into contact with one another. Similarly, conflicts entail
preferences for incompatible actions in a given situation. Conflicts may exist at the
individual level, for instance, when one is undecided between retaliating and
forgiving a wrong. Conflict occurs among individuals when two or more parties in a
social relationship have incompatible preferences for action. A case in point is when
engaging in war or maintaining peace (Doyle 1984:12).
MIS comprise people from almost all communities in Kenya. These communities have formed alliances which are politically determined and affiliated. The major political parties in MIS during the study period were PNU and ODM. These parties were ethnically affiliated: on one hand, ODM party was predominantly Luo, Abaluhya and Kalenjin. PNU, on the other hand, comprised the Agikuyu, Abagusii, Ameru and Aembu ethnic groups (FGD 1, 13:10:2010). Most of the conflicts in Africa are caused by ethnic groupings which are affiliated to different political parties (Tarimo and Manwelo 2007:24). Most of conflicts in MIS were as well caused by ethno-political groupings. The largest community in MIS was the Luo, followed by the Agikuyu as shown in Bar Graph 1 below.

Bar Graph1: Community Population Distributions in MIS KDHS 2005

As demonstrated above, the larger ethnic communities command a bigger political following in MIS. Data from our FGDs confirmed that whenever political rallies were held in these areas by minority ethnic groups or political parties, supporters of opposing parties tried to disrupt. In most cases, this led to violence. In many instances, the smaller communities were unable to decisively participate in
political-decision making process, thus creating a deep feeling of political coercion and exclusion (FGD 1, 13:10:2010). Coercion is a method by which a powerful community can exercise and maintain dominance over another. It is characterized by threat; intimidation and domination in various socio-political spheres leading to conflict as disadvantaged community seek recognition, respect and political space (Anderson 2010:66).

Johnston (1995), Assefa and Wachira (1996b), Tarimo and Manwelo (2007), among others attribute conflicts to more or less the same causes. These include historical injustices, poverty and underdevelopment, existence of illegal or militia groups, negative ethnicity and bad governance. They point out that none of these causes can be claimed to be the tap root cause of the conflict. In MIS, the forms and causes of conflict take a vicious circle. Let us now look at diverse forms and causes of these conflicts.

4.1.2 Historical causes

The colonial administrators divided up Africa into nation-states without regard to ethnic, cultural, linguistic, religious, economic activities and social boundaries. Against this background, the image of Africa is that of a continent with countries incessantly rent by historical rivalry and oppositions to the ruling governments. Numerous movements and rallies that sometimes turn violent have been organized in different African countries, Kenya included (Nasong’o 2007:44).

Successive post-colonial governments have been accused of various setbacks in governance and distribution of national resources. The underlying structures that
engender conflict in MIS and Kenya as a country are traceable to the colonial administration. From a historical perspective, conflicts in MIS were due to poor economic, political and social structures in pre-independent Kenya extended to the post-colonial period. These structures arbitrarily divided the communities, disrupting and dismantling long-standing political, socio-cultural and economic relationships. The structures were mainly laid to enhance British socio-economic development in the colony (Mbithi, 1975; Waki Report 2008, 20-35).

MIS grew without government approval or planning in the early 1940s. The successive governments ignored or politicized the planning and the upgrading of this informal settlement. The communities in MIS felt neglected by the successive colonial and post-colonial governments. They not only lacked proper basic habitation plan but also lacked basic amenities which other affluent city estates have. MIS lacked access roads, toilets, garbage collection, security systems, public utility land and road reserves (Kariuki, OI, 22: 11; 2010; FGD 2, 21; 10; 2010). Over time, in the absence of proper planning and essential services, the MIS residents created their own unplanned demarcations through the local leaders and evolved their own adaptive mechanisms, sometimes causing conflicts (Kariuki OI, 22: 11; 2010; FGD 2, 21; 10; 2010).

During the interview and FGD sessions, informants expressed feelings of injustice, negligence, hatred and a minor disagreement would cause a major conflict in MIS (Kithaka: 21: 10: 2010, OI: 10:10:2010, FGDS 1,2,3). When individuals or communities experience injustice, they often opt to use violence, unrest and
rebellen als een middel om de situatie te veranderen (Jeje 2011: 45). In dit geval, conflicten ontstaan in vorm van persoonlijk of gemeenschappelijk belang (Obudho, 2000:3).


Veel van de MIS inwoners zijn onwerkzaam, recente migranten of casual werknemers (Onyango and Nyamiche, OI: 19:10:2010). Ondanks de dichte bevolking in Mathare, mensen...
live in houses measuring about 8 by 6 feet. These houses shelter 8 to 10 people. Normally, a single room is sub-divided using curtains to create a bedroom, a kitchen and a sitting room. In most cases, children spend their nights on the floor due to lack of space (Macharia, OI, 20:10:2010). Since many residents in MIS cannot afford rent, the default rate per month is very high, leading to tenant-landlord conflicts (Mwenje, OI: 20:10:2010). Since independence, many institutions have helped to create housing facilities in Nairobi for the benefit of low income residents. Many of the beneficiaries are those with access to housing loans (Barman 1990:21-24). Such housing plans are beyond the reach of MIS residents (Onyango and Nyamiche, OI: 19:10:2010).

The communities in MIS are disintegrated without any feasible traditional socio-political outlook (Aringo, OI, 11:10:2010). The modern day political and social institutions are not built on traditional value systems (Njoka OI, 21:10:2010). The disintegration of communities in MIS has led to conflict (Onyango and Nyamiche, OI: 19:10:2010). In general, the post-colonial era reveals a deterioration of political and social institutions such as traditional judicial systems, cross-cultural interactions and collective responsibility systems (Shorter, 2002). A socio-political institution is any structure or mechanism of social order and cooperation governing the behavior of a set of individuals within a given community (Gaitho, 2007). Institutions are identified with a social purpose and permanence that transcends individual human interests. They make and enforce rules to govern corporate human behavior (Conn & Emmanuel 2001). MIS reveals a change of communal relations which affected traditional ethical systems and identities. The ethical system of a society is embedded in the ideas and beliefs about what is right or wrong, what is a good or...
bad character (Tarimo & Manwelo 2007). This situation emerged from lack of a comprehensible framework of the common vision of life during colonization. The colonial authorities distorted the African ethical system and replaced it with foreign concepts and institutions that were difficult to assimilate (Gaitho, 2007). These institutions have failed to coalesce with local administrative infrastructure through processes of ethical formation and political consensus (Gaitho, 2007). Disintegration of MIS communities advances protracted and intractable forms of conflict.

Many people in MIS do not have the basic needs (Mugo, 2008:16, FGD 3, 23:10:2010; Muriu OI, 24:10:2010, Kirathe, OI, 28:10:2010). The respondents alluded to the fact that the conflicts manifested within MIS were the voices of the poor agitating for economic and political emancipation. During demonstrations and political gatherings the participants carried placards agitating for political and economic freedom. Politicians would pose themselves as drivers of the economic struggle of the people of MIS. In many nations, some set of policies such as market economy, governance structure, education systems and legal practice were developed during colonialism (Gaitho, 2007:67). These policies have become consolidated as a standard for local and international engagement (Nthamburi, 2007).

One major historical policy is the capitalist economy which had not been adequately understood. Pre and post-colonial capitalism in Kenya is thought to have led to exploitation and oppression of the poor. The latter provide cheap human capital without equal benefits. This generates great inequalities world-wide (Hanman, 2007:19). The PEV led to acute scarcity of basic commodities, creating a
humanitarian crisis. In addition, the rising world prices of the basic commodities resulted in tough economic times for the Kenyan society. In many instances, the capitalist society cannot reduce the negative effects of high prices of these commodities due to the willing-seller-willing-buyer principle. Except for the Millennium Development Goals (MDGs) and Kenya Vision 2030 that developed the road map for eradication of human suffering, poverty and underdevelopment, the country has lacked well-spelt out economic growth strategies. Often, capitalists expand their economic activities with the support of state organs that benefit from revenue collections (Nthamburi, 2007). The poor can only resort to conflict as the means of political and economic redemption (Hanman, 2008:22). In this case, the conflicts took the form of economic and historical injustices. Such are proximate causes of conflict in MIS today.

Due to the politicization of ethnicity in MIS, communities experience the emergence and the subsequent inclination of political parties along ethnic lines and regional cleavages. In many cases, such political blocs are used in MIS to intimidate and displace the communities perceived as minorities or opposition supporters during electioneering periods (Njoka, OI, 21:10:2010). Although the minority groups may endure discrimination for some time, they ultimately find a way to mete out their disappointments, mutating into violence (FGD 3, 23:10:2010; FGD 4, 28:10:2010). From pre-colonial years, MIS is demarcated along political persuasions. This has led to turbulent coexistence characterized by suspicion. This escalates violence during national election period (Kariuki, OI: 18:10:2010; KTTF, 2009:16-17; Maupeu, Katumanga and Mitullah 2005:69). In Africa, Kenya included, political associations are ethnically mobilized and shaped. Organizations such as KAMATUSA and
GEMA as analyzed in Chapter One are historical outfits that give political parties various bearings (Maupeu et al, 2005). These tribal organizations originated in 1950s as social groups when Kenya was preparing to end colonialism. After independence in 1963, ethnic political associations developed as political blocs.

### 4.1.3 Poverty and underdevelopment

Getui & Kanyandago (1999) define poverty as the state of being extremely deprived and insufficient in one’s financial ability to acquire basic needs such as food, clothing, shelter, education, health and housing. Extreme poverty can cause suffering and even ultimately death. Underdevelopment as Karanja (1999:67) argues, is the state of being extremely insufficient in basic infrastructural facilities and services. Underdevelopment streams from poverty. In the urban setting, it is manifest in the informal settlements.

Poverty and underdevelopment in Kenya have varied substantially across space, time and various socio-economic groups. Diverse organizations have observed that in Kenya, fifty eight and seventy percent of the national population live in poverty. This means that a big population cannot afford the basic commodities. According to Hanman (2007), the highest levels of poverty in the urban areas, were recorded in informal settlements, with 94% of populations regarded as poor (Mwicigi 2005:46). In this case, the poor are profiled as those who earn less than 100 shillings a day (Mwicigi 2005:46). In MIS, 94% of the population is poor (Hanman, 2007:56). Poverty is, therefore, widespread and remains a critical developmental and cohesion challenge in Kenya (Omondi, 2011; Pierli & Abeledo 2002; Muthoka 2011:34).
The reality of many Kenyans as Mwaura (2003:75-78) observes, is shaped by the hardship of inequality and the indignity of poverty, which all too often lead to frustration and hopelessness. President Mwai Kibaki’s government managed to resuscitate Kenya’s ailing economy to 6-7 percent growth by 2007 (Macharia, 2009). However, this did not translate to improved real incomes, especially for those Kenyans living in extreme poverty in such areas as MIS (Macharia, 2009). This could be partly because of widespread corruption and systemic abuse of office by public officials, only interested in their personal welfare and lavish lifestyles (Njoka, OI, 21:10:2010). Makokha (OI, 08:10:2010) noted that people in MIS did not believe the government’s claim that the country had experienced positive economic growth. As a result, the population in MIS felt left out resulting in conflict and feeling of alienation from the national resources. Several respondents indicated that they did not feel included in the government’s development agenda. They lacked basic services such as education, health and security (UN Human Development Report on Kenya 2008; Getui & Kanyandogo, 1999; FGD 3, 23:10: 2010; FGD 4, 28:10:2010). Inability to access basic and essential services made residents of MIS and other slum dwellers feel excluded. This heightened the probability of violence since disenfranchised groups would coalesce around their frustrations. Such groups spark off violence at the slightest provocation (FGD 3, 23:10: 2010; FGD 4, 28:10:2010).

Most individuals in MIS live on less than a dollar per day. Hunger was a major phenomenon in MIS. Many families were not able to provide more than one meal a day ( Nguni OI, 22: 11:2010; FGD 2, 21:10:2010). People suffering from hunger are unable to fully grasp the sense of living and nation building. Children lose
concentration in schools and end up performing poorly (Wanyoike, OI, 22:10:2010). Hence, they are unable to overcome poverty in their families. Education offers children from poor backgrounds the opportunity to transit from poverty to financial stability through access to gainful employment (Mwangi, 2011). Conversely, hungry populations experience and exhibit anger; this creates an emotional imbalance which makes them to be easily lured into crime related activities such as armed robbery in a bid to provide for their families, thus escalating conflicts (Getui and Kanyandago, 1999: 233).

Housing in MIS remains a major challenge in realizing cohesion in this informal settlement (Ndungu, OI, 26:10:2010; Eunice, OI, 25:10:2010). On several occasions, the tenants refused to pay rents, causing tension that gradually builds into conflict. After 2007-2008 PEV, many landlords lost ownership of their plots through forceful evictions and demarcation of MIS along ethnic boundaries (CIPEV, 2008; FGD 5, 19:10:2010). Landlords have attempted to repossess these properties using criminal gangs. Such gangs themselves were associated with ethnic groups hence would often appeal to the ethnic group leaders for protection. They were commercially hired to conduct forceful and violent evictions (Kioi OI, 15:10:2010; Muthoka 2011:63). MIS is neither planned nor is the land on which the shanties were built legally acquired, thus complicating the housing sector. About 90% of the residents are tenants who live in despair (Groots, 2008). Their living conditions are deplorable (Grigg, 2004:20). Despite paying rent, they lack basic services including water, sanitation and privacy (Hanman 2007:21). Housing is, therefore, a causative factor of conflict in MIS.
Along the narrow passages in MIS, there were visible illegal connections of electricity and water. Militia groups which include *Mungiki, Taliban* and *Jeshi la Mzee*, among others, control the provision of such services (Irungu, OI, 27:11:2010). In 2007, the police moved in MIS in a bid to disconnect illegal water and electricity supply. This only served to form massive conflicts (Kibet, OI: 13:10:2010; Brinkman 2001:12-14; Bodewes 2005:23). Lack of infrastructural development is, therefore, a cause of conflict in MIS.

The informants indicated that due to high levels of poverty, they had less to lose in case of mayhem in the city (Kibet OI, 13:10:2010; OI: 11:10:2010; Otiato, OI, 23:10:2010). Majority of MIS residents were casual workers in the neighboring affluent estates, city centre or the industrial area. Since their wages were meager, many opted to supplement their wages through odd casual jobs, illegal economic activities or crime. Politicians usually exploit these vulnerable groups during election (Mundia, OI: 11:10:2010; Otiato, OI, 23:10:2010). Scholars such as Getui and Kanyandago (1999:231) illustrate how a poverty-stricken population remains a volatile community. The authors argue that poverty has a causal relationship with crime and conflicts. Individuals who are economically frustrated and deprived become aggressive when there are obstacles (perceived and real) to their success in life. When people perceive that poverty is caused by others, they tend to rebel in a bid to dismantle the existing structures (Goodhand, 2001:66).

Due to prevailing high levels of poverty, MIS was associated with vices such as illicit brews, drug peddling and commercial sex activities (Kariuki, OI, 22: 11:2010). Such economic activities aggravated the atmosphere of hostility, tension, unhealthy competitions and crime. Various vices such as alcoholism, extra and pre
marital affairs, rape, spousal murder, drug abuse and incest in MIS were said to breed conflict. During the period of the research, there were reports of different gangs involved in brewing alcoholic beverage commonly known as *chang’aa* along the banks of the Nairobi River (Kariuki, OI, 22: 11:2010; FGD 2, 21; 10; 2110). The brewing of *chang’aa* involved the use of contaminated water and various toxic chemicals (Kariuki, OI, 22: 11:2010; FGD 2, 21; 10; 2110). Some houses along the river banks were used as bars, hotels and brothels. After drinking *chang’aa*, the residents would become unruly and attack even their own family members, sparking conflicts (Kariuki, OI, 22: 11:2010; FGD 2, 21; 10; 2110).

### 4.1.4 Illegal/Militia Groupings

There are about 32 criminal groups also known as militia groups already identified in Kenya, 20 of them in informal settlements of Nairobi County (Mucheke, 2006:16). These included the *Mungiki, Sabaot* Land Defence Force (SLDF), *Taliban, Sugu Sugu, Chinkororo, Siafu, Jeshi la Mzee* (the President’s Army), a militia group generally associated with the former President Moi, *Kamjesh*, and *Baghdad Boys* (Maupeu etl, 2005; Gecaga, 2007; Ekeno, 2008; Nyanchoga, 2009; Francis, 2010; Nyabola, 2010). Among these militia groups, 6 were strongly entrenched in MIS. They include *Mungiki, Taliban, Siafu, Jeshi la Mzee, Kamjesh*, and *Baghdad Boys*.

There are various factors that can lead to the formation and growth of militia groups in Kenya. These factors are commonly socio-political, cultural, religious and economic. In Kenya, the militia groups emerge as vigilante groups meant to secure a certain community. In the early 1980s, Kenya in general experienced increase in
crime, high poverty levels, evictions and various political challenges. This was as a result of unemployment, corruption, marginalization of some communities and poor political leadership (Jeje 2011:67). These challenges gave rise to ethnic based militia groups that flourish in informal settlements.

Such criminal gangs use intimidation, mob justice and open violence to promote their agenda in MIS (Irungu OI: 22:10:2010; KTTF, 2009:34; Mbatia, 1987:33). As a result, MIS remained volatile because the militia groups especially Mungiki and Taliban could rise up against one another any time. The gangs extort fees such as ‘protection fee’ to business owners. Business communities consider this as an exploitation since the government should provide them with security. Police efforts to control such illegal economic activities translate into heightened tensions and confrontations between the police and the members of these gangs (Nguni, OI, 22: 11:2010). The police were often accused of brutality and excessive use of force while arresting members of these gangs (UN Human Development Report on Kenya 2008; FGD 3, 23:10:2010; FGD 4, 28:10:2010).

The high MIS population made it difficult for law enforcers to identify the members of militia groups. In frustration, the law enforcers to result to arbitrary communal arrests commonly known as msako, Kiswahili for mass crackdown and arrest by the police (Kibet OI: 13:10:2010). This would lead to a vicious cycle of conflict. In many instances, the militia groups practiced extra judicial executions, thus placing themselves into conflict with communities and government operatives (KTTF, 2009:39, Maupeu et al 2005; Gecaga, 2007; Ekeno, 2008; Ndung’u, 2010).
The militia groups in MIS recruited members and imposed their own rules and regulations. In some instances, they extorted money from the communities they purported to be serving in order to sustain their operations and earn a living (Nguni, 22: 11:2010; FGD 2, 21:10:210). In MIS, militia groups were well established and created an atmosphere of hostility, leading to conflict with residents, government agencies and neighboring estates (Ndung’u 2003; Jeje 2011:36; (Muita OI, 22: 11:2010; FGD 2, 21:10:2010).

Irungu (O1:21:11:2010) affirmed that MIS was a key base of militia recruitments and operations in Nairobi County. Such groups consisted of idle youths who could be hired by politicians to attack their opponents for as little as Ksh. 250/= about 3 US dollars a day. The deplorable nature of the shanties in this area makes it an ideal place for the marauding gangs to operate away from the eye of state security agencies. The local MIS criminal gangs Mungiki, Taliban, Siafu, Jeshi la Mzee, Kamjesh, and Baghdad Boys spied and assisted external gangs to kill and rob business people in MIS (Oduol, OI: 21:11:2010). According to Maupeu (et al, 2005), majority of the members of militia groups in Nairobi County were drawn from MIS.

The respondents described the militia groups as potential sources of conflict especially in electioneering periods (Mugweru, OI, 19:11:2010; Gifford 2009; 25; KTTF, 2009:39). For example, in the 1992 electioneering period, “Jeshi la Mzee” caused terror in MIS. Several people were killed and others maimed. Houses were burned and business premises looted (FGD 3, 23:10: 2010; FGD 6, 24:10:2010; FGD 4, 28:10:2010). According to Maupeu et al (2005), Jeshi la Mzee was formed
to support former President Moi and counter-democratic movements in the early 1990s. The group was used to instill fear and interrupt political gatherings among the anti-Moi adherants. In 2003, a dispute between the landlords and the tenants led to a bloody conflict in MIS. The tenants had demanded rent reduction from Ksh 2,000 and Ksh 2,500 to Ksh 1,500 but the landlords rejected the request. Following the dispute and stalemate, the landlords hired Mungiki from Kiambu to evict the defiant tenants (FGD 3, 23:10: 2010; FGD 6, 24:10:2010; Kirathe, 28:10:2010). During the operation, the residents overpowered the militia group and killed 3 members of Mungiki militia group (FGD 3, 23:10: 2010; FGD 6, 24:10:2010; Gifford 2009: 29).

In 2006, MIS became centre of conflict between Mungiki and Taliban. Several people died while at least 900 of them were displaced in a dispute over the control of an area that seemed lucrative market for illicit brew. The illicit brew is sold in areas that are not accessible to the police and along the Nairobi River (Groots, 2008). The gangs engaged in executions, burning of houses and ethnic segregation. Since 2006, the gangs have attempted to control various parts of MIS like Area one, Chewa and Area 4 (FGD 3, 23:10: 2010; FGD 6, 24:10:2010; FGD 4, 28:10:2010). There were numerous attempts by Mungiki, Taliban, Siafu, Jeshi la Mzee, Kamjesh, and Baghdad Boys gangs to expand their territory, leading to conflicts (Oduol, OI: 21:11:2010).

In 2005, the police raided MIS in a bid to arrest militia group members. This led to intimidation and displacement of residents (FGD 3, 23:10: 2010; FGD 6, 24:10:2010; FGD4, 28:10:2010). Members of Mungiki, Taliban, Siafu, Jeshi la
Mzee, Kamjesh, and Baghdad Boys militia groups sought protection from residents, leading the police to harass them during operations. Those who gave information to police lived in constant fear of revenge attacks by militias because they were considered traitors. Many residents who declined to cooperate with police were arrested and accused of harboring criminals (FGD 3, 23:10:2010; FGD 6, 24:10:2010; FGD 4, 28:10:2010).

On June 5, 2007, suspected Mungiki adherents murdered two police officers who were on patrol in MIS. The same night, police retaliated by killing 22 suspects, arresting and detaining around 100 residents. Many residents were harassed or displaced in the operation (FGD 3, 23:10:2010; FGD 6, 24:10:2010; FGD 4, 28:10:2010). Therefore, government efforts to arrest members of illegal groups escalated the conflict in MIS. The tactics of security forces in dealing with criminal gangs have long been criticized. In many African states including Kenya, policing has been chaotic, excessively repressive and unaccountable in its operations (Groots, 2008; Gimode, 2007; Gecaga, 2002b; Burnett et al, 2007). In 2007, Kwe-Kwe squad was formed by the government to deal with activities of Mungiki. The squad was blamed for killing many youth, mostly from the Agikuyu community on suspicion of being members of the sect. The squad was disbanded following public outcry in 2009 (Groots, 2008).

Every resident of MIS was expected to pay money to illegal groups, in exchange for protection against theft and militia attacks (FGD 3, 23:10:2010; FGD 6, 24:10:2010; FGD 4, 28:10:2010). In addition, the gangs managed public toilets and charged a fee for use of the facilities. Militia groups also supplied water, electricity
and collected garbage at a fee. Such acts of extortions along with the general lack of infrastructure generally enraged residents of MIS. Attempts by residents of MIS to free themselves from these extortions cause conflict as the gangs seek to retain their monopoly (Nguni, OI, 22:11:2010). In June 2007, for example, the *Mungiki* embarked on a murderous campaign to instill fear by beheading matatu drivers, conductors and *Mungiki* defectors. Members of the public who declined to join them especially in Nairobi and Central Kenya were killed (Guchu, 2009). Such operations caused conflict in MIS as residents resisted recruitment (Jeje 2011; Groots 2008).

### 4.1.5 Negative ethnicity

The word ethnic according to Mindel (1976: 4) is derived from the Greek word *ethnikos* meaning people or nation. An ethnic group consists of those who share a unique socio-cultural heritage that is passed on from generation to generation. Members of an ethnic group identified with one another, usually on the basis of a presumed common genealogy or ancestry (Smith 2004). Ethnic identity often refers to recognition by others as a distinct group with common cultural, linguistic, religious, behavioral and biological traits (Mindel, 1976; Ottawa 1992:12). Ethnicity is dynamic, changing with new immigration, intermarriage and human development. In this way, new identities may be formed (Mindel 1976).

Gecaga (2002b) affirms that ethnicity greatly accounts for political instability in many African countries. Some examples include the 1994 Rwanda genocide that left millions dead; “ethnic” cleansing in the DRC, clan clashes in Nigeria, Somalia, and Sudan just to mention a few. Wanjala (2002), Nasong’o (2007) and Oloo (2007) intimate that excessive constitutional powers enjoyed by the President and other
political offices have entrenched ethnic politics in the country. Scholars argue that ethnic historical relations in the political, economic and socio-cultural domain can either mitigate communities or create ethnic segregation (Peil and Oyeneye, 1998). Wamwere (2008) as well argues that ethnicity can be used either positively or negatively. Negative ethnicity occurs where ethnic groups are rallied together against others. In cases where negative ethnicity takes centre stage in the political agenda, residents have to live in fear of attacks with retaliations being imminent. Negative ethnicity in Kenya has brought out ethnic tensions, conflicts and segregations among other evils. In some instances, ethnicity has been conveniently and periodically manipulated by political elites (Gifford, 2009); Peil and Oyeneye (1998), and Omosa et al (2006) affirm that many politicians in Kenya mobilize support along ethnic bases.

Kenya in general has witnessed ethnic conflict commonly referred to as tribal clashes during the pre and post-colonial eras arising from ethnic stereotype (Wamwere, 2008:20). A stereotype is a popular belief about specific groups or communities based on prior assumptions. Such stereotypes have been transmitted through oral tradition over the years from one generation to another. Stereotypes are informed by cultural backgrounds and lifestyles (Rothchild, 1997:36). In Kenya, the Agikuyu are stereotyped with monetary greed, Akamba with witchcraft, Luo with pride, Abaluyia with domestic labour and Maasai with ignorance (Muthumbi, 2006:47). This leads to a feeling of superiority or inferiority against the other. It has led to community segregation, hatred and mistrust.
Several acts of stereotyping have been reported in MIS (FGD 3, 23:10: 2010; FGD 6, 24:10:2010; FGD 4, 28:10:2010). For instance, during 2007-2008 PEV, some members of the Luo community were subjected to forced circumcision by the Agikuyu and Akamba communities (CIPEV, 2008). The perceptions of hatred, superiority complex and selfishness contribute to making prejudgments and misguided opinions about other people. This contributes to conflict in MIS as each community tries to defend its cultural heritage (Oduol, OI: 21:11:2010; Bootman, 2000:76; Wamwere 2008:19). Positive ethnicity, based on cultural identity, gave birth to negative ethnicity where large ethnic groups dominate small ones, stifle their freedoms and trample on their very existence. Minorities are subjugated and because of the fact that they have been completely eclipsed; their plight is not heard (Bootman, 2000:76; Wamwere 2008:19).

Since the re-introduction of multi-party politics in Kenya through constitutional amendments of Section 2A in the 1990s, virtually all the political parties formed thereafter had ethnic trappings. For example, Forum for Restoration of Democracy (FORD) and National Development Party (NDP) tended to be aligned to Luo; FORD Kenya had a big following from the Abaluhya, FORD Asili and Democratic Party (DP) by Agikuyu, Liberal Democratic Party (LDP) to Akamba and FORD People with Abagusii. This same trend has remained with ODM inclined to the Luo; Party of National Unity (PNU) had the Agikuyu and Orange Democratic Movement (ODM) Kenya towards the Akamba. The violence in MIS after the 2007 General Election, for example, as respondents noted, was attributed to the feelings that if ODM or PNU won, the Luo or Agikuyu community would benefit economically. Such assumptions provoked ethnic tensions among communities in MIS.
From the early 1990s, various ethnic groups have engaged in or dared to carry out “ethnic cleansing” in MIS (FGD 3, 23:10:2010; FGD 6, 24:10:2010; FGD 4, 28:10:2010). Ethnic cleansing is a purposeful move designed by a group to intimidate, injure, harass or forcefully remove another ethnic group from certain geographical areas and/or even kill (Omosa, et al, 2006). For instance, in October 2002, at least two people were reported killed while a dozen sustaining injuries when ethnic cleansing by Mungiki began in MIS, following the election of Hon. William Omondi, a Luo (Githae, OI, 23:11:2010). Police mounted a door to door search of members of the outlawed Mungiki sect who were perceived to have terrorized the Luo residents (Nguni, 22:11:2010; FGD 3, 23:10:2010; FGD 6, 24:10:2010; FGD 4, 28:10:2010). The worst manifestation of “ethnic cleansing” was unleashed during 2007-2008 PEV (CIPEV, 2008). In MIS, over 12 people lost their lives through ethnic “cleansing” which was aimed at punishing and displacing the “opponent” community (CIPEV, 2008). In areas dominated by ODM, the PNU supporters were attacked and displaced and vice versa. The victims’ blood was allegedly used to mark ethnic boundaries and write warning sign posts (Nguni, 22:11:2010; FGD 3, 23:10:2010; FGD 6, 24:10:2010; FGD 4, 28:10:2010). Politicians use ethnic cleansing activities for political gain (Rotich, 2002; 43). First, attacks are directed to minority ethnic groups in a particular area with a view to creating an exodus from the area. By doing this, the minority group is displaced during electioneering period and cannot vote (Wamwere, 2008; CIPEV, 2008). Second, the “ethnic cleansing” after elections is intended to punish a particular ethnic group perceived as an opposition (Maupeu, 2005). Ethnic cleansing during
electioneering period remains a fundamental or long-term cause of conflict and it advances an atmosphere of hostility.

In the build-up to 2007 General Election, mobile phones were used to circulate hate messages in MIS and the country at large. The electronic and print media were as well accused of fueling conflict during the campaign periods. Politicians used such platforms for ethnic segregation, stereotyping and propaganda (Nguni, 22:11:2010; FGD 3, 23:10:2010; FGD 6, 24:10:2010; FGD 4, 28:10:2010; CIPEV, 2008). The availability of Information Technology (IT) equipments and network connection had accelerated instances of ethnic hatred in MIS. The main electronic media propagating ethnic segregation were FM radio station that broadcast in vernacular. The vernacular radio stations were popular in MIS and accessible even through mobile phones. During the research many residents were tuned to FM stations (Njoka, OI, 21:10:2010, FGD 4, 28:10:2010).

4.1.6. Irresponsible politics

The socio-economic prospects of any country are contingent, to a large extent, upon functional political institutions (Green, 2000:23). In Africa, Kenya included, irresponsible politics remains a trigger of conflict (CIPEV, 2008). This is rooted in political apathy, weak political structures, formation of ethnic alliances, segregation and patronage along ethnic lines, impunity and use of hate speech during electioneering period as discussed below.

Political apathy is the indifference on the part of citizens or community regarding their attitude towards political activities (Hann, 2005). Such political activities may
include national or local elections, public opinions, civic responsibilities and the general political culture. Political apathy can bring about stagnation in the development of any nation, disintegration of ethnic communities, collapse of political structures and violence (Nelson, 2003; 42). For a nation to develop and make its laws functional there must be high levels of political awareness, responsibility, transparency and accountability both by government and citizens (Omosa et al, 2006).

The political structure in Kenya, like in many other African countries, was inherited from the colonial government. The colonial administrative structure ignored the local administrative structure that harmonized both inter and intra community relations. The colonial administrative structure developed from the concepts of imperialism where extensive political, cultural domination and economic exploitation prevailed (Mwanzia, 1999). The economic exploitation led to demarcation of the country into economic zones, thus creating areas of interest and negligence. The result was marginalization of communities that spilt over to the post colonial era. Although the Kenya administrative structure has undergone restructuring, it is a daunting task welding the communities together (Ogot, 2006). The economically-marginalized communities lack the political drive and incentive to citizenry. This results in disorder, revealed in terms of ethnic violence, fight for inadequate resources, corruption and socio-political apathy. A government structure that alienates its subjects from active participation in governance creates a mixed feeling of negligence and misuse. In many instances, citizens gradually become disconnected, suppressed and indifferent. As the political apathy takes root, national cohesion is adversely affected or compromised and unhealthy competition
intensifies among communities; political parties are formed just for election purposes. Such political parties lack long-term developmental goals or political agenda. Indeed, they collapse soon after elections (Mwaniki, 2007:15; Maupeu et al 2005).

Ethnic alliances have also entrenched the culture of irresponsible politics in MIS. For example, in 2002, the National Alliance of Rainbow Coalition (NARC) was formed, with President Kibaki as its flag bearer (Maupeu 2005:105). The result was a massive victory against the then ruling party, Kenya African National Union (KANU). Although NARC presented itself as a national party in 2002, it was in fact a conglomeration of individuals and ethnic interests. The party lacked a unifying ideology; it was plagued by personality differences, opportunism and egoistic tendencies. This is evident with the fallout among key leaders in the NARC government during the 2005 Referendum on the Constitution. Two camps emerged: ODM led by Raila Odinga and a rebranded PNU loyal to the government and led then by President Mwai Kibaki. Many conflicts in MIS were linked to partisan politics and competition among rival parties or groups. Such conflicts were said to occur in MIS when the supporters of PNU were not in good terms with supporters of ODM; they often quarreled over political affiliations (Manyeki, 27:11:2010).

Respondents attributed conflicts in MIS to political division emanating from failed political alliances and unfulfilled promises (Ngina, 21:10:2010; Macharia 2010:20). Coalitions may give rise to bad governments due to inability to take
long-term views on board. Such political movements are created for short-term convenience (Omosa et al, 2006: 55). They are mainly used as a political vehicle to access power. This usually elevates segregation of some people/communities outside of the coalition partners from accessing economic resources (Maupeu et al 2005:105). In case the alliance agenda is not achieved, a great divide emerges between the members. As a result, a feeling of betrayal, misuse and mistrust between ethnic groups develop. When communities fail to receive an expected political outcome, they develop contempt, outrage and disillusion with political processes. Political fallout at the national level led to conflict as politicians blamed their coalition partners. This in turn would lead to people’s conflict with one another as they looked at the other community as rivals (Ngina, OI: 21:10:2010; Macharia 2010:20).

Ethnic groups in MIS were segregated along economic and political power. Such segregation provides avenues for conflict and competition. A politically segregated society manifests socio-economic inequality; conflict becomes inevitable. Respondents felt politically segregated by successive governments; their citizenry was eroded by this feeling, leaving them prone to political incitements (FGD 3, 23:10: 2010; FGD 6, 24:10:2010; FGD 4, 28:10:2010). Scholars affirm the reality of political segregation in Kenya (Macharia 2010:20; Omosa et al, 2006: 55).

Impunity in MIS was manifested by operations of illegal groups under the guise of security providers as well as illegal businesses and drug peddling (Okumu, OI, 29:10:2010). Impunity is failure by the state officials to take their obligations to investigate violations and take appropriate measures against those suspected of
crime in order to prevent recurrence of violations (Amollo, 2008:19). Although the government was aware of illegal activities in MIS, no critical measures were concretely put in place to address them (Okumu, OI, 29:10:2010). Mob justice by the residents was the preferred “judicial system” leading to retaliation and conflict among communities (Obwacha, OI, 21:10:2010). Among the youth in MIS, the slogan “uta-do?” that translates “what will you do?” has gained notoriety. In MIS, personal interest overlooked the rule of law. Inflicting injury to the weak seemed to be the order of the day. Many people were attacked and never reported to relevant authorities due to fear and intimidation from the aggressors. Both in pre and post colonial times, there are numerous crimes in MIS that are yet to be investigated, suspects tried or perpetrators convicted. Some of the issues that manifested impunity included corruption, especially in resettlement of displaced MIS residents after the 2007/2008 PEV. The victims harbored pain and occasionally joined hands to retaliate thus intensifying the conflict (Obwacha OI, 21:10:2010; Ekeno 2008:9; Mutegi, 2008:33; Maupeu et al, 2005:67; Mwicigi 2005:37; www.cmd-kenya.org). Indeed, Ekeno (2008:9), Mutegi (2008; 3), Maupeu et al (2005:67) and Mwicigi (2005; 37) share the view that the culture of historical impunity in Kenya threatens national cohesion.

Political patronage was highly entrenched in MIS; political decisions and persuasions were based on the main ethnic political player. The Agikuyu were said to unquestionably follow Mwai Kabaki while the Luo follow Raila Odinga and Akamba, Kalonzo Musyoka (Obwacha, OI: 21:10:2010). Gifford (2009), Nasong’o (2007), Oloo (2007), Hall (1969) and Wanjala (2002) observe that the politics of patronage took root in Africa immediately after the political independence of many
countries. In political patronage, a specific political personality determines a community’s political destiny. In some instances, a family may be seen as political patrons for several generations by a particular community. The colonial administrators in Africa centralized their administrative systems through a specific clan or an elite family, thus developing patronage as intermediaries or mouth piece.

Kenyans in general and many people in MIS in particular, historically view political power as a prerequisite to economic success, guaranteed only by the ethnicity of the sitting president (Wamwere, 2008:136). In Kenya, for example, each community produced a political patron whose political stand gave direction to the entire community both in pre and post colonial era. Agikuyu politics were patronized by the first Kenyan President Jomo Kenyatta and the third President, Mwai Kibaki. The Luo Nyanza politics have been dominated by the Jaramogi Oginga Odinga’s family. In Western Kenya politicians such as the late Masinde Muliro and Moses Mudavadi took the lead. In the former Eastern Province, the late Paul Ngei, Mulu Mutisyia and Kalonzo Musyoka have been key in political decisions. The Rift Valley politics have been patronized by the former President Daniel Arap Moi, the late George Saitoti and the Deputy President William Ruto. The use of political patronage, in rewarding electors using state resources is common. Political patronage is highly associated with corruption, political manipulation and domination (Gecaga 2007; 67). As a result of this, Kenyan communities seek the highest political position (presidency) in order to attain economic power. The assumption is that presidents favour their communities in the allocation of national resources and development. Therefore, many people in MIS and Kenya in general, see political power as a prerequisite to economic success. Any prevailing socio-economic or political situation therefore,
captures the interests of the ethnic community at large triggering conflict in defense, in most cases when the attention is drawn by a negative aspect. The patrons agitate for their own agenda at the disguise of the community interests. A case in point is that of cabinet appointments: one would agitate for appointment in the name of representing his or her community yet in real sense, his or her interests are being taken care of. Similarly, the patron’s personal predicaments are ethnically addressed and motivated. In many instances, when politicians are accused of bad leadership, corruption and abuse of public offices, among other vices, they term the allegations as an attack to their communities. They turn to their communities to marshal ethnic sympathy. This demonstrates political patrons’ allegiance to their ethnic blocs at the expense of national cohesion and good neighborliness in MIS. This compromises harmonious communal dwelling in MIS.

The use of hate speech in political rallies and meetings accounted for conflicts in MIS (Muthee, OI, 27: 11:2010). Hate speech is intended to degrade persons or groups based on their race, gender, age, ethnicity, religion, nationality and culture, among other human traits (Green, 2000; 12). The basic characteristic of what amounts to hate speech is that the essential intent of any such expression is to incite prejudicial treatment or action against a group of people whose classification as such is prompted by common discriminatory criteria. Perhaps the most apt way of clarifying this is to say that language becomes hate speech when an individual or group uses it to degrade another group or engender discrimination on it for political objectives. In Kenya, one such feature is the dehumanization of a community using negative labels or idioms that distinguish the target group from the rest of the society. During election periods, communities such as the Agikuyu and Abagusii
residing in the Rift Valley were referred to by some Kalenjin politicians as ‘madoadoa’, Kiswahili for stains or spots. In MIS the Luo and Abaluhya were regarded and referred by Agikuyu as, “nyamu cia ruguru”, Kikuyu for animals from the West (Muthee, OI, 27: 11:2010, http://www.pambazuka.org).

4.1.6 Summary

This section has examined forms and causes of conflict in MIS. From the discussion, it has been noted that conflicts in MIS are caused by a number of factors. They include historical injustices, escalating levels of poverty and underdevelopment, illegal groupings formed to defend interests and purported rights of specific communities and negative ethnicity. Further, there is political irresponsibility characterized by political patronage, weak political structures, and hate speech.

The colonial administrators divided Africa into nation-states without regard to ethnic, cultural, linguistic, religious, economic and social boundaries thereby creating physical division among African ethnic groups. This brought about inequity and socio-economic competitions along ethnic lines. Colonialism in Kenya set out several historical injustices that have become a constant trigger to conflict. MIS grew as a settlement for the vulnerable who lost their land during the colonial period.

The section demonstrated the relationship between poverty and conflict. In Nairobi County, the informal settlements recorded the highest levels of poverty. The poor population manifested frustrations, hopelessness, insensitivity and desire for
economic equality leading to periodic economic uprising, illegal economic activities, crime and unfair competitions.

As indicated, of the 32 criminal groups in Kenya, 6 had a strong base in MIS. The militia groups turned into criminal gangs and periodically rose against one another. They engaged in violence and government efforts to dismantle them often volatilized MIS. The militia groups are said to be devoid of ideology and are easily manipulated by politicians during electioneering periods to advance an avenue of hostility.

Negative ethnicity is also a cause of conflict in MIS. Negative ethnicity accounted for the tensions, segregations, stereotyping and violence in MIS. It caused conflict as each community attempted to defend its economic and political gains. The section showed that the prospects of any country are contingent, to a large extent, upon functional political institutions and sound political leadership. The study demonstrated that the factors that lead to conflict in MIS include political apathy, weak political structures, ethnic political alliances, political segregation and ethnic political patronage, impunity and use of hate speech, especially during the electioneering period.

Therefore, there are multiple causes of conflict in MIS. The causes are both proximate and fundamental. The causes are complex and advance either as personal or community interest. The conflict impact MIS negatively as discussed in the following section.
4.2 IMPACT OF CONFLICT IN MATHARE INFORMAL SETTLEMENT

4.2.0 Introduction

The previous section discussed the various forms and causes of conflict in MIS. The objective of this section is to demonstrate the impact of conflict in MIS. The section highlights socio-cultural, economic, environmental, political, infrastructural and spiritual impacts of conflict in MIS.

4.2.1 Socio-cultural Impact of Violence in MIS

The socio-cultural dimension of conflict is perhaps the most challenging. During conflict, the ethos to which all members of a society are supposed to conform are ignored or despised; multitudes act defiantly. In such circumstances, maintenance of socio-cultural stability cannot be guaranteed. In addition, identity, social cohesion and tranquility are jeopardized. Many scholars concur that the social consequences of conflicts are not only enormous but also difficult to quantify (Oginga, 2005; 19).

The respondents concurred that MIS experienced abuse of human rights every time conflicts arose, especially among vulnerable groups such as women and children (FGD 7, 24:11:2010). The abuse occurred both at personal, family and societal levels. This included abuse of basic rights and freedoms that all people are entitled to regardless of nationality, sex, race, religion, language or other status (FGD 7, 24:11:2010). Bronwell (1996), Heyzer (1996), Ayanga (2002), Gecaga (2002b) as well as Burnett et al (2007) note the strong link between conflict and violation of human rights.
Any form of conflict in MIS brings about gender based violence and child vulnerability (Onyiso, 11:10:2010). Indeed, children and women suffer most during the period of the conflicts due to their physiological makeup (Burnett et al, 2007; Gecaga 2002b). For example, although the 2007-2008 PEV led to the displacement of people in many parts of the country, women and children were indeed affected more than the rest of the population (CIPEV, 2008; KTTF, 2009). MIS had two main IDP camps at the Moi Air Base and chiefs’ camps (OI: 11:10:2010). In these IDP camps, accommodation was inadequate for hundreds of the displaced families. Both men and women, together with children, had to share the often congested sleeping places in close proximity to one another. This compromised privacy. Such situations inspired uncontrolled, indiscriminate sexual behavior, not only between adult men and women, but also sexual abuse of young children, particularly girls (Onyiso: 11:10:2010). As a result of such, immoral practices, Sexually Transmitted Infections (STIs) as well as HIV and AIDS were likely to prevail among the children and women. According to National AIDs Control Council (NACC, 2009), the prevalence of HIV infections among children and women are higher due to sexual orientations that subject women and children to sexual abuse.

Women in MIS were subjected to sexual atrocities during conflicts. The respondents demonstrated occurrences of sexual harassment during conflicts in MIS by conflicting groups and security forces. The rape of women occurred in deserted homes as well as in the IDP camps (Omari, OI: 21:11:2010). The Nairobi Women’s Hospital’s (NWH) Gender and Violence Recovery Center (GVRC) attended to three women referred from MIS clinics that were sexually assaulted during the conflicts (NWH- GVRC, 2008; Omari, OI: 21:11:2010). Other victims sought help from

Sexual abuse during 2007/2008 PEV aggravated the spread of HIV and AIDS among the most vulnerable population (opensoceityfoundation.org). Besides suffering physical injuries, the psychological trauma on rape victims hinders their personal growth. A rape victim normally loses self-esteem (Aneka, OI: 21:11:2010, Collins, 2002:71). Sexual abuse during conflict is linked to girls’ school drop-out due to early pregnancy. It may also result in the rising number of single motherhood in MIS (Waria, OI: 11:2010). Victims, their family members and affiliate community at large harbour bitterness against the rapists. In many instances, such vices are seen as atrocities against the victim’s community and trigger a cycle of violence (Aneka, OI: 21:11:2010).

During the 2007/2008 PEV, family members in MIS were forced to stand by and witness their parents, siblings and children being raped, killed and maimed (FGD 3, 23:10:2011). Some husbands reportedly abandoned their wives who had been defiled, and the inevitable psychological trauma followed such families to a point of separation and divorce (Muluka OI, 21: 11: 2010; CIPEV, 2008).

During the 2007-2008 PEV, more deaths were reported from the informal settlements in Nairobi. Of the 128 respondents, 20% lamented that they had lost a close relative, friend, neighbor or a known person in conflict-related deaths in MIS (FGD 7, 24:11:2010). According to Groots (2008:36), about 100 people died as a
result of political skirmishes, assassinations, militia killings and extra judicial killings in MIS between 1997 and 2009.

Conflict in MIS also contributed to the breakage or disruption of cross-cultural marriages. This is because the conflicts took an ethnic angle (FGD 8, 23:11:2010, Mogire OI, 23:11:2010). In many cases, spouses from conflicting groups had to flee to save their lives. They were forced to relocate to their ancestral homes or were hosted by friends until the ethnic conflicts were over. Separations of this kind brought psychological pain and torture among family members (FGD 8, 23:11:2010, Mogire OI, 23:11:2010). In some instances, spouses were forced to remarry from their own ethnic group for fear of attack or out of the conviction that their partners were dead (KTTF, 2009). As a result, conflict weakened the social fabric and family relationships in MIS (FGD 8, 23:11:2010, Mogire OI, 23:11:2010, Gecaga, 2002b; 60, KTTF, 2009: 26).

Conflicts disrupt livelihoods and have lifelong adverse effects to populations in MIS and communities in general. Some respondents reported that their various livelihood activities were disrupted (FGD 8, 23:11:2010, Mogire OI, 23:11:2010). MIS residents were forced to move houses frequently after every conflict. Many feared retaliatory attacks, police patrols while others preferred living in areas dominated by their own ethnic groups. Such frequent movements interrupted livelihoods and the social fabric (KTTF, 2009). Omondi (OI, 11:11: 2010) underlined that these movements affect school-going children, disrupting their academic concentration and performance (FGD 1, 13:10:2010). In MIS, school-going children and elderly members of the society were reported missing. Others
agonized in their search for their loved ones in hospitals, police stations and mortuaries. Otieno (OI, 23:09:2010) lamented that he lost his parents after an attack by the Mungiki in MIS Area 4A in 2002. Their house was burned and household goods looted. He traced his family after two weeks through the help of a local NGO. The photo below gives us a glimpse of the situation.

Photo 1: A woman weeps after shops and houses were set on fire at the MIS in Nairobi, During PEV 2007/2008 (http://www.fotoevidence.com/BookAward-Detail/185)

Conflicts in MIS brought along crises in terms of identity and culture, especially among young children (Omolo, OI: 21:11: 2010). As earlier recounted, several families separated. Children from cross-cultural marriages have no clear or pride in their cultural and ethnic identity. Some were forced to live with either their paternal or maternal family. After attacks, many families live in fear due to retaliatory attitude acquired by those who were affected or defeated. As a result, a vicious cycle of conflict would emerge as evident in MIS (Wafula OI, 22:10: 2010).
During the PEV, there were also cases of forced circumcision of men in MIS. *Mungiki* militia groups carried out forced, un-sterilized circumcision to Luo men (CIPEV, 2008; Kipngetich, OI: 11:10:2010). This led to serious infections of the resultant wounds since many hospitals, clinics and dispensaries in the area were either overwhelmed with other cases or were simply inaccessible (CIPEV, 2008; Kipngetich, OI: 11:10:2010).

### 4.2.2 Economic Impact of Violence in MIS

Conflicts also adversely affected economic activities in MIS. In many instances, whenever conflicts occurred, shops were closed as business people were afraid of looters. Some business premises are in zones viewed to be owned and controlled by the militia groups. Only a particular ethnic group can run business in such zones. Majority of the landlords in MIS decided never to renting their houses to members of some ethnic groups. Often, businesses were looted at the disguise of ethnic conflict; business premises were invaded and minority ethnic group restricted from operating (FGD 1, 13:10:2010; KTTF, 2009: 26).

The transport sector in MIS suffered during PEV. The PSV operators kept their vehicles off the road for fear of attacks and possible arson. Residents of many conflict-prone areas were restricted in leaving MIS as security operations took place to mop up criminals. In 2006, during the Mungiki clash with police, the latter restrained people from leaving or accessing Mathare area 2A for two days consecutively. The residents themselves feared leaving homes for work due to attacks along the roads and looting of homes in their absence (FGD 1, 13:10:2010; Kerubo OI, 23:11:2010).
Conflict compromised good citizenship and socio-cultural relations in MIS. In addition, it led to legitimization of economic greed. Such greed manifested itself through scramble for resources (Kerubo OI, 23:11:2010) as ascertained by Machira (2008c). Further, conflict poses serious economic implications to individuals and the society at large (Keener, 2006). Violence delimits income generating activities (IGAs) directly or indirectly. KTTF (2009) observes that the cost of violence included government expenditure on law enforcement apparatus to combat the violence, resettle and supply food to the IDPs and peace-building efforts (Adebo, 2005). Violence disrupts the economic support by development partners who fear investing in zones prone to conflict (Machira, 2008c). The expenditure the government incurs, adversely impacts on the ordinary citizen within and without the violence hit areas (Gecaga, 2002a:60).

Every time conflict erupted in MIS, the prices of various basic commodities would escalate (Kerubo OI, 23:11:2010). This is largely because conflict threatens and disrupts the supply and demand systems. This is mainly caused by logistical challenges arising from the closure of shops and inaccessibility to the informal settlement by various suppliers of essential goods and services. The MIS population, therefore, experienced localized inflation, resulting in high living cost. The poor residents ended up being adversely affected as they bore the brunt of violence (Okwara OI, 25:10:2010).

During the 2007/2008 PEV and other conflicts in MIS, majority of the casualties were young and energetic men who were mostly the sole bread winners in their
families (Kariuki, 2006). In many cases, youths are the most aggressive during violence and majority of the perpetrators of violence (opensoceityfoundation.org). As a result of the conflict, MIS lost many able-bodied working people. Thus families were unable to meet their basic needs (Mugaka, OI, 27:10:2010).

Conflicts also contribute to the rise and increase in female-headed households in MIS (Mugaka, OI, 27:10:2010; Okwara OI, 25:10:2010). Single parenting can be a challenge for the parent who must assume the role of the missing partner, without typically the same income or lifestyle that the family had previously been accustomed to. The single parent must be able to provide food, clothing, school fees, rent and other basic necessities (Kariuki, 2006). For single mothers in MIS, the task becomes more daunting since most of the jobs available are casual and manual in nature. Security of the family is highly compromised as the sole bread winner has to leave the children unattended to during working hours. In some instances, breastfeeding mothers abandon their economic activities for the sake of their children. Others relocate to their ancestral homes due to financial constraints (Monica, OI, 25: 10: 2010; Kariuki, 2006; Gecaga, 2002a: 60).

MIS is divided along ethnic zones; businesses are conducted along such divisions. For example, a Kikuyu cannot operate business in Luo dominated areas and vice versa (Mugaka, OI, 27:10:2010; mirror.unhabitath.org). Such realities hinder economic growth due to restriction and manipulations (Mugaka, OI, 27:10:2010). Due to restrictions, landlords had limited tenants who could occupy their premises; tenancy agreements were determined by ethnicity of the landlord and tenant (Mugaka, OI, 27:10:2010). This denied the landlords’ opportunities to lease their business premises as well as the tenants’ opportunities for entrepreneurship. This
means that there was a decline in profits both on the part of the landlords and tenants due to the volatility of MIS (Kenya National Assembly, 2008, https://books.google.com).

The residents of MIS who managed to rebuild their business premises after conflicts were faced with the challenge of cross-cultural acceptance in business. Members of minority ethnic groups operating business in any volatile zone dominated by another ethnic group were forced to close down due to lack of customers and security (FGD 4, 28:10:2010). There are reported instances where suppliers deliberately refused to trade with shop-owners from the other side of the ethnic divide. Agikuyu business entrepreneurs refused to transact business with their Luo counterparts. Indeed, majority who were Agikuyu refused to transport goods for other ethnic groups in MIS, especially during 2007/2008 PEV (FGD 4, 28:10:2010). Many houses and business premises in MIS were left unoccupied after 2007/2008 PEV. Some of the displaced entrepreneurs were yet to return, repossess or rebuild their burnt premises. Loss of property including looting houses and business premises were a frequent occurrence in MIS during the conflicts. Our respondents indicated that they lost property, including homes; others had their properties confiscated or stolen. In some instances, homes and business premises were burned as shown in Photo 2 below (FGD 4, 28:10:2010).
There is a strong correlation between conflicts in MIS and escalation of poverty. Many of the residents in MIS are casual laborers. The source of income for most MIS residents was casual jobs. The source of income for many MIS residents is fragile and heavily dependent on the availability of work. Disruptions of transport in MIS caused significant loss of income, leading to escalation of poverty (WafulaOI, 22:10; 2010). In many instances, the government imposed curfews in a bid to control violence. During such periods, the movement of people and goods was restricted. Many residents were not able to go to casual work. As a result, many of our respondents reported to have missed appointments or business opportunities and were therefore rendered jobless. Others had to close their businesses due to lack of
access to MIS. Poverty levels escalated during conflicts when lack of means to make a living increased due to the disruption in transport system as conflicting groups barricaded roads and PSVs withdrawn from operating. Two key groups that were affected were the casual laborers working in Industrial Area and traders who had to ferry their goods to and from Gikomba open air market (FGD 4, 28:10:2010).

Respondents attributed the deplorable state of MIS to rampant conflicts and failure by the government to deliberately create viable opportunities for income generation that were tailored to the unique socio-economic profile of the residents. Investors shunned MIS due to insecurity and poor infrastructure; houses were old shanties without new construction taking place as evident in other parts of Nairobi (FGD 4, 28:10:2010). The relationship between stability and economic development has been discussed by various scholars. Heyzer (1996), Specht (2000), Gecaga (2002a; 2002b), Smith (2004), Burnett et al (2007), Tarimo and Manwelo (2007) and Mutegi (2008) seem to consent that diverse forms of conflict lead to economic underdevelopment.

Relief or aid following conflicts in MIS attracts unforeseen challenges such as competition and conflict in the IDP camps. They also instill an ‘economic dependency syndrome’ among the victims. In some cases, this emanated from partiality in the distribution of supplies. Several of our respondents narrated how the distribution of the relief food in MIS was done unfairly in 2008 (Odhiambo, OI, 23:11:2010). IDP camps were divided along ethnic and political lines. In MIS, majority of Agikuyu IDPs (allied to PNU) were hosted at the Moi Air Base while the Luo (allied to ODM), were hosted at the Chief’s camp (Kituri, OI: 11:10:2010).
Politicians visited camps hosting their ethnic groups. The benefactors were channeling aid based on the political inclination of the beneficiary group (FGD 1, 23:10:2010). Opongo (2006a) affirmed that occasionally, aid delivery worsened the situation of the conflict victims or simply prolonged or rekindled the conflict. This was because the emergency response both by the state and non-state actors took the path of ethnocentricism.

4.2.3 Environmental Impact of conflicts

Conflict leads to environmental degradation which in turn affects the natural ecosystem. Environmental degradation is a common phenomenon in MIS even without conflicts. Conflicts worsen the situation especially due to lack of infrastructural development and services such as garbage collection, sewerage services and community toilets.

Garbage collection in MIS was largely done by militia groups that lacked proper tools and machinery to transport the garbage to designated sites. Many of the residents disposed domestic garbage within MIS due to lack of service fee imposed by these militia groups (Obonyo OI, 27:11:2010). Mutwiri (2003:204) points out that disposing garbage to the environment interfered with creation leading to environmental pollution. Poor garbage disposal methods in MIS were responsible for the high cases of dysentery, cholera and malaria. This is because the dumping sites were favorable breeding places for mosquitoes and other bacteria that cause water borne diseases (Obonyo OI, 27:11:2010). During the 2007-2008 PEV, conflicting groups destroyed water pipes, electric poles and sewerage tunnels to
punish their perceived political enemies. They were ignorant of the health hazards associated with such interference. Okello (OI: 23:09:2010) revealed that the Luo Taliban defense force blocked the sewer pipes from the Agikuyu houses and demolished their toilets. During the conflicts and after, the raw sewer flowed through open trenches in MIS, causing health and environmental hazards (FGD 2, 21:10:2010).

Most conflicts in MIS led to use of tear gas, spread in the number of spent bullet cartridges and noise, resulting from incessant gun shots. Emission of smoke from burned houses and business premise were also a common occurrence in MIS (Irungu OI, 27:11:2010). Several scholars have shown how such activities pollute the environment. Gases such as carbon monoxide destroy the ozone layer leading to climate change (Bubba & Lamba, 1991)

Rivers are sources of water useful for domestic and industrial use. Nairobi River flows through MIS. According to Mwangi (OI, 23:11:2010), the river was clean in the 1950s. He stated that the river provided water for domestic use without any health hazards. However, continued degradation of the river due to dumping of solid waste and rechanneling of raw sewerage water in its course-way, has greatly affected the quality of water. For instance, the militia groups had ‘toilets for pay’ that directly connected to the river. During the PEV, a number of activities further worsened the already degraded state of Nairobi River. Some bodies of dead people were dumped into the river (Obonyo OI, 27:11:2010). The dumping of dead bodies by the militias was meant to conceal evidence especially when conflicts led to death (Obonyo OI, 27:11:2010). In addition, the conflicting groups burst sewerage thus
letting raw sewer into the river to affect the downstream residents of the opposing ethnic community (Murigi, OI, 11:10:2010).

Photo 3: A section of Nairobi River with a ‘pay toilet’ operated by a militia group directly connected to the river.

Homes and business premises abandoned by the fleeing residents of MIS were turned into dumping sites (Makoha, OI, 21:11:2010). Such dumping are obvious adversities to environment. The police also recovered decomposing bodies from such premises (FGD 3, 23:10:2010). Uncollected solid waste was also a common environmental challenge in MIS (Kiragu OI; 23:11:2010).

The congestion in the IDPs camps in MIS in 2008 caused environmental degradation. Due to lack of toilet facilities, human waste was disposed along the roads. This posed a health hazard to IDPs and residents in general (Njoka, OI, 21:10:2010). The Anglican bishop of Nairobi after visiting MIS on 16th January 2008 noted that the camps were congested; they had poor sanitation, lacked clean
drinking water and health facilities. This he observed was a potential cause of many
diseases within MIS (Njoka, OI, 21:10:2010). Gecaga (2007) discussed the threat
refugee camps posed to environmental sustainability. Further, she notes that the
economic costs of environmental destruction in time of war are enormous both at the
battle field and in camps. This is because it interferes with the soil, vegetation and
other natural resources in the war arena.

4.2.4 Political Impact of Violence

Violence has diverse political consequences. Murunga and Nasong’o (2007) posit
that political instability in a country affects all forms of development. Political
instability through violence is a major source of underdevelopment both in rural and
urban areas. Political consequences of violence include deep apathy and fear of
participating in a country’s political and electoral processes (Murunga and Nasong’o
2007). Apathy breeds hatred and fear among citizens. It also prevents the country
from harnessing talents and abilities among its own people.

Conflicts can lead to genocide and terror as evident in Germany, Rwanda, Liberia,
Congo and Sudan. During conflicts in these countries, people were killed, displaced
and exiled (Kamukama, 1997). In Kenya, during the 2007 PEV, about 1300 persons
died and about 250,000 were displaced (Mwega, 2009, CIPEV, 2008; KTTF, 2009).
In MIS, it is estimated that 28 people died and more than 500 families displaced
(Chief, OI, 11:10:2010). Most people who were evicted took long to return to MIS
in spite of the restoration of relative peace following the signing of Peace Accord in
According to Kariuki (OI, 18:10:2010), political conflicts during electioneering periods destroy trust among citizens in MIS. Respondents in MIS expressed their concern that participation in elections often led to deaths, loss of property and displacement of innocent Kenyans. MIS residents accused politicians of using their votes to gain the political power and ambitions which served their individual interests and not of their voters. In many cases, politicians do not honor the election promises, hence the residents develop mistrust (FGD 2, 21:10:2010).

Conflicts lead to mistrust of the political systems in MIS. Majority of NGOs and CBOs involved in peace building, advocacy and community empowerment in MIS are internationally funded. Many respondents recorded allegiance and trust in these organizations more than the local government and NGOs (FGD 2, 21:10:2010). KTTF (2008) noted that following the 2007-2008 PEV, Kenyans began trusting more in foreign bodies and countries including the United Nations (UN), European Union (EU), United Kingdom (UK), United States of America (USA) and African Union (AU) than their own. Such foreign governments and institutions were used to mediate in the conflict.

Political conflicts often widened the political differences between members of diverse political parties in MIS. Political debates in neighborhoods would often escalate into hostility due to the inflexibility of both sides. Further, residents developed fear of political associations. As a result many residents in MIS feared to be associated with any political party (Omondi, OI, 12:11:2010).
Post-conflict situations in MIS were characterized by a relatively high level of insecurity. Respondents feared that members of antagonistic groups could continue to ignite violence, despite peace agreements (FGD 2, 21:10:2010). This was because many of the issues in the conflict remained unresolved (Gacira, OI, 29: 10: 2010). Warring factions were not willing to lay down their arms. As a result, people continued to live in suspicion and tension. Many victims of conflict knew the perpetrators and beneficiaries of such atrocities (FGD 2, 21:10:2010). Ngugi (OI, 27:10:2010) demonstrated how difficult it was to achieve cohesion in MIS in such a situation. The people in MIS and the country at large were skeptical about peace in the future General Elections (KTTF, 2009). The vicious cycle of conflict continues to alienate the majority from the processes of political participation both at local and national levels (Tarimo & Manwelo, 2007).

The various militia groups that have existed in MIS pose a future threat to the political life of MIS residents. This is because inter-militia conflicts are manifested through political conflict. Many of the militia groups have a political and ethnic inclination. Organized conflicts destroyed national political systems by imposing illegal alternative governance. Many of the respondents observed that militia groups operated as a small political government in MIS (FGD 9, 27:11:2010). As soon as the elections were over, with the politicians having achieved their political goals, they abandoned the militia groups (Machira, 2010: 45).

4.2.5 Impact of Conflict on Infrastructure

Conflicts destroy existing development projects and stifle efforts to initiate new ones. This is partly because funds for long-term economic, agricultural and other
development are diverted to emergency relief and reconstruction (Opongo, 2006a). The Department for International Development (DFID) reported that between 1980 and 2000, Africa lost over 50 percent of its infrastructure as a result of conflict. During conflicts, development projects stalled and existing ones were destroyed by the conflicting groups. It affected school programs, and other learning institutions, it destroyed public utilities and health facilities and over stretched social amenities. Mwaniki (2007) points out those infrastructural facilities had a direct relationship to human survival because they supported the social, economic, physical and emotional aspects of life. The destruction of public facilities such as toilets in MIS during conflict compromised the hygienic life standards and led to abuse of human rights. For instance, residents lacked privacy and proper disposal of human waste.

The destruction of infrastructure in MIS during conflicts not only affects the provision of essential services but also leads to communication breakdown, through the loss of roads and telecommunications. This may increase the extent of isolation already experienced by people living in informal settlements (Kithaka, OI, 21:10:2010, Otieno, OI, 23:10:2010, Kabiro, OI, 21:10:2010; Koskey, OI, 11:10:2010). It further diminishes their sense of citizenship and contributes to a shrinking of cohesion (FGD 9, 27:11:2010). The destruction of infrastructure results in escalation of poverty as some services become inaccessible or more expensive. For example, during the 2007-2008 PEV, roads in MIS were barricaded, trenches dug on tarmac and tyres burned on the roads (Ngina, OI: 21:10:2010). The residents were denied access to their work station leading to loss of income thus escalating poverty which instigates conflict.
Due to lack of power supply, MIS residents were forced to obtain electricity through illegal connections which were managed by cartels and militia groups (Makokha OI, 19:11:2010). Unfortunately, this was more expensive than power provided by Kenya Power and Lighting Company (KPLC) as they were forced to pay a fixed amount which was higher than the KPLC fees. Militias acted as a monopoly, leaving MIS residents vulnerable to exploitation. Attempts to stop illegal connections by KPLC were countered by the militia groups, a great set back to the areas’ infrastructural development (Onyango OI, 12:09:2010).

The Nairobi Water and Sewerage Company (NWSC) had not succeeded in ensuring that its rules and regulations were adhered to by those who used water from the company in MIS. There were open illegal connections of water in MIS by the militia groups (FGD 9, 27:11:2010). The illegal distributors connected unmetered pipes from NWSC distributor pipes to people’s houses at significantly lowered costs. According to Nyaga (OI, 23:09:2010), their charges were low and consumer-friendly. The provision of water by militia groups rendered the residents vulnerable and at the mercy of these groups.

Violence adversely affects education: through interruption of programs, burning of schools and displacement of teachers and students, among others. As a result of conflict in MIS, many schools were closed and school-going children displaced or transferred. Kiboro Primary School in Starehe Sub-county had a shortfall of 13 teachers due to transfers following the PEV (Mwaniki, OI, 21:11:2010). The impact of conflicts on educational institutions was devastating. It threatened the quality of education and societal development in MIS (Omari OI: 21:11:2010, KTTF, 2009).
During the conflict, health facilities, like other social amenities, were destroyed. In some instances, health centers were used as hide-outs by the terrified residents. Medical practitioners were attacked for attending to the conflicting groups (Onyiso, OI: 11:10:2010). MIS had only two public dispensaries which were overstretched by the population in 2007-2008 PEV. For example, the health facility in Mathare Area 3C was burned down (Kariuki, OI, 22: 10: 2010). The other health facilities were temporarily closed as workers, fearing attack, did not report on duty. The general populace lost medical supplies and had to camp in over-crowded temporary clinics set up through donations and support from various organizations, such as the KRCS, NCCK, Action-Aid Kenya and the United Nations Developmental Program (UNDP), among others (Kariuki, OI, 11:10:2010). The interruption of health care or its collapse left populations vulnerable (Kipng’etich, OI: 11:10:2010).

4.2.6 Spiritual Impact of Conflicts

Spirituality refers to the relationship between mortal beings and the immortal God. Humanity is believed to have been created by God to worship Him and fulfill His pre-destined purpose on earth. Spirituality provides a platform through which humans connect with their Maker (Green, 2008; 12).

Ethnic, political and economic conflicts in MIS affected the church’s operations (Onyango and Kamau OI: 12:09:2010). This is underscored by the fact that Christians are the same ones involved in conflicts either directly or indirectly. Harmony among believers is essential for spiritual growth (Wamai, 2009: 61). In the African traditional society, religious beliefs and practices governed the whole human reality. A sense of the sacred permeated the whole existence. People were bound by their common beliefs. It follows that in the absence of religious beliefs, a
community may become ungovernable and ideal concepts like *shalom* eroded as individuals detach themselves from the immortal being who demand sense of accountability (Ayanga 2002:15).

MIS was predominantly a Christian settlement; it hosted about 160 churches and several Christian organizations (Pierli, & Abeledo, 1999; Jeje, 2011). Conflicts affected the spiritual well being of the communities living in MIS. This is especially so because conflicting groups may share common religious identity including church, denomination or common Christian heritage. The Church is multietnic in composition and is bound by the common practices and faith. The church emphasized the unity of all believers as members of one family bound by the love of Jesus Christ. Love was the superseding factor that knit the believers together and not their ethnic background. Therefore, when conflicts erupt, Christian unity declined while multifaceted divisions thrived. A majority of the people tend to recline to their ethnic dominated churches which defeat the multi-ethnic dimension and unity of the church.

Due to zoning of the informal settlement into ethnic blocks, Christians were denied entry into some villages depending on their ethnicity (FGD 4, 28:10:2010). Mathare North was dominated by Luo and Abagusii; Area 4 was dominated by Agikuyu and Area 3 habituated by the Luo. The church as a universal body lost its identity. Conflicts led to the formation of ethnic based congregations because people felt spiritually secure amidst people of their own ethnic group (FGD 4, 28:10:2010; ACK Nairobi Clergy Chapter 2008). Consequently, some ACK congregations like
Mathare 4A were dominated by a particular ethnic group (Kithaka, OI, 21:10:2010; Otieno, OI, 23:10:2010).

As observed by our respondents, conflicts in MIS brought about religious contempt (Otieno, OI, 23:10:2010). Many residents no longer valued religion as the conscience of the society. Respondents felt that some religious leaders had no moral authority to participate in peace building (FGD 3, 23:10:2010; FGD 6, 24:10:2010; FGD 4, 28:10:2010). MIS religious institutions and leaders were accused of instigating conflicts or taking sides during electioneering period. During the PEV 2007/2008 an ACK church elder in Chewa village located in the lower part of MIS, was accused of illegally evicting another church member from his house and occupying it (FGD 9, 27:11:2010).

During the conflict, the populations in MIS had problem accessing the places of worship, leading to decline in church attendance. Over 100 respondents out of 127 (85%) stated that they could not attend church services during the conflict (FGD 9, 27:11:2010). Further, churches in MIS experienced mass exodus to other estates due to displacement of people, threats and zoning of the area along ethnic and political boundaries. Many of our respondents admitted having changed churches due to the aforementioned reasons (FGD 4, 28:10:2010). Conflicting groups normally issued threats through leaflets. The threats bore dire consequences to those opposed to the militant operations (Kithaka, OI, 21:10:2010, Otieno, OI, 23:10:2010). For example, in 2001, a Luo Christian youth leader in MIS was killed by suspected Mungiki adherents on his way from a Christian event (Mundia OI, 22:10; 2010).
During the PEV, nearly all the ACK congregations in MIS had their weekly services interrupted or churches closed for worship. As such, it became very difficult for Christians to attend church services, thus affecting spiritual growth of Christians (Kabiro OI, 21:10:2010).

Where conflicts were not overt, church members and leadership experienced tensions, suspicions, alienation and mistrust. As a result, Christian harmony and unity were lacking as echoed by majority of the respondents (Kithaka, OI, 21:10:2010, Otieno, OI, 23:10:2010). Further, conflicts in MIS led to ethnocentricism during statutory church functions. For instance, church elections in MIS would take an ethnic and political angle (Otieno, OI, 23:10:2010). As a result, there emerged prejudice, politicization and ethnicization of church leadership. Many of our respondents stated that during church electioneering period, aspiring candidates would ferry voters from their own communities for the exercise (FGD 4, 28:10:2010). In this regard, the church failed to be the light of the world and the salt of the earth (Cf. Matthew 5:13-16).

The 2007-2008 PEV divided Christians of MIS along ethnic lines and fought among themselves. Respondents demonstrated how Christians were evicted by their fellow church members from various political zones leading to mistrust and infighting among them (FGD 4: 28: 10:2010). The research revealed that some Christians could not participate in Holy Communion due to guilt of the criminal activities they engaged in during the 2007-2008 PEV (FGD 4, 28:10:2010).

Conflicts in MIS heightened emotions among church members. Six of the church leaders who were respondents revealed how they had experienced excessive and

After the electioneering period, several people in MIS struggled to regain their Christian enthusiasm. However, majority were unable to repent and come back into church. Respondents expressed reservations in attending church fellowships, largely because of the tension created by the hatred, suspicion and unforgiveness resulting from the ethnically based violence. Others declined to host home fellowships in order to deny antagonistic groups access into their homes (Kithaka OI, 21:10:2010; Otieno, OI, 23:10:2010). As a result of hateful feelings and segregation among the believers, the Christian virtues of love, forbearance, patience, forgiveness, tolerance and selflessness were difficult to cultivate Christian fellowships involving members from diverse ethnic communities, previously robust, reported low quorum in MIS due to conflict (Njoka, OI, 21:10:2010).

During the 2007-2008 PEV in Kenya, the Anglican priest in Mathare North Parish who was from the Gikuyu ethnic community could not be allowed into the church
compound to carry out his pastoral duties. The area was perceived as a Luo zone. Thus the priest could only celebrate services in Agikuyu dominated areas (Kabiro OI, 21:10:2010).

Conflicts in MIS have also led to the destruction of places of worship. The respondents including the clergy expressed fear of attack from the militia groupings. The Anglican Church in MIS 3C Section was looted and burnt. This led to great losses and members could not attend services for several Sundays. On many occasions, church buildings were used as IDP camps (Koskey, OI, 11:10:2010; Otieno, OI, 23:10:2010; FGD 4, 28:10:2010).

4.2.7 Summary

The section has brought out the impact of conflict in MIS. These included socio-cultural, economic, environmental, political and spiritual impact. It has shown that effects of conflict can take long to heal and that they cannot be fully and accurately quantified. Some of the socio-cultural impacts identified include abuse of human rights through gender based violence, rape, displacement, loss of lives, family interference and ethnocentricism. The chapter showed that women and children bore the brunt of conflict in MIS.

The economic impacts of conflict in MIS include disruption of movement of goods and services. The conflicts led to inflated prices of basic commodities. Further, conflicts in MIS led to the loss of properties including houses and business premises through burning and looting and ethnocentric economic engagements. Environmental degradation was evident in MIS through illegal dumping of garbage
by militia groups. There was also destruction of vegetative cover in the IDP camps as residents sought firewood and illegal construction of temporal structures. Disposal of raw sewer to punish opponents further degraded the environment. Dumping of dead bodies to conceal crimes in Nairobi River and destruction of sewerage systems by conflicting groups also heavily added to the environmental degradation.

The conflicts had various political impacts on MIS. Some of these were lack of trust among citizens, joining of ethnic political parties and alliances, political segregation, flourishing of militia groups that safeguard political interest of politicians especially during the electioneering periods. The section also illustrated the infrastructural impact of conflict in MIS. It was noted that existing infrastructural projects were destroyed through looting and burning. The provision of infrastructural services such as electricity, piped water and sewerage systems was difficult as the militia groups frustrated and hindered legal service providers from carrying out duties.

Finally, this section of the chapter has demonstrated the spiritual impact of conflict in MIS. There was growth of ethnocentric-congregations due to the zoning of MIS along ethnic lines. Christians, both lay and the clergy took political and ethnic stands. Displacement of Christians and low attendance of church services during the conflict was also common. Christian fellowships were affected as people shunned cross-cultural fellowships and welfare activities. The section confine to the premise that people in MIS were adversely affected by diverse forms of conflict.
The following chapter discusses broadly the ACK peace building interventions in MIS and challenges facing the initiatives. The discussion is based on the biblical teaching of peace as a vocation for the church and various peace building activities and programs by ACK in MIS.
CHAPTER FIVE

ACK PEACE-BUILDING INTERVENTIONS IN MIS

5.1.0 Introduction

In the previous chapter, the socio-cultural, political, economic, environmental, infrastructural and spiritual impact of conflict in MIS were analyzed. This chapter discusses ACK peace-building interventions. The chapter analyses peace as a vocation of the Church. In particular, the chapter demonstrates various ACK peace-building activities in MIS. The chapter notes challenges facing ACK peace-building interventions. Such challenges include lack of political goodwill, poor governance, poverty, illiteracy, over population and crime, limitation of sport, negative ethnicity, militia groupings, poor coordination and politicized public institutions, poor coordination, financial constraints, lack of inclusiveness, lack of proper planning and lack of coherence in peace-building.

5.1.1 Peace as a Vocation for the Church

Peace building is a core mandate of several world religions. Indeed, most of them abhor war, discrimination, injustice and disintegration of communities. Christianity encourages truth-seeking, peace-making; it condemns social injustice, oppression and bad governance (Isaac, 2007: 1). Peace refers to a state of harmony characterized by lack of violence. Peace is often understood as the absence of hostility and tension and the sincere attempts of reconciliation for the purpose of interpersonal relations and posterity. Individuals and institutions are the custodians of peace in any society.
As a vocation, peace requires firm rejection of conflicts (Kimani, 2007:70). The resolution to make peace a Christian vocation must be founded on biblical teachings and entrenched on religious observance. This means that a Christian must make peace building a lifestyle (Smith, 2008:29).

According to Samita (2003), Appleby (1999) and Schreiter (1996), religion or spirituality is key in peace building since it permeates societal structures. Serious peace building activities would immensely benefit from religion because of the tactical and skillful approaches which religion applies. Such approaches include reconciliation, forgiveness, unconditional love and unity, among others.

Heralding peace implies the proclamation of the word of God as presented in the scriptures (Njoka, OI: 21:10:2010; Wabukala, OI, 28:11:2010). In the history and the life of the Biblical Israelites, the chosen people of God, concepts and principles of peace are well portrayed and embraced. They are maintained by individuals and the entire community. Dynamics of peace campaigns in the Church are manifested from the recognition of the value God places on unity and peace among individuals and communities. Both the Old Testament (OT) and New Testament (NT) demand universal quest for peace and unity (Bansikiza, 2004:1). Njoka, (OI: 21:10:2010), Wabukala (OI, 28:11:2010) observed that the biblical mandate of heralding peace is a paramount vocation if the Church is to remain relevant, especially in contemporary Africa. Peace is a value that people need if they are to appreciate creation. A consistent pursuit of peace would greatly benefit all. There are a number of concrete biblical teachings on the need for the church to pursue peace. These teachings
emphasize the importance of individuals in Church communities to understand the functioning of unity and peace (Bansikiza, 2004).

In the OT, the concept of peace is first revealed at the creation account. God’s creative work is understood by His people as fulfilling and interrelated in all aspects because of the sense of harmony and unity that it projects. In the theological teaching of the creation narratives, God is revealed as the source of unity; as everything falls into its place, the creation fulfills the creator’s will (Pfeifer & Howard 1975:1300). God commands and instills harmony among the created beings and the universe. The creation has order and a sense of interdependence. The world as God-given, provide humanity with unity and peace as was the case with Adam and Eve in the Garden of Eden. The human beings as God’s living image on earth must are stewards of this harmony. In the teachings of prophets Isaiah (29:15-16) and Jeremiah (18:1-6), the sovereignty of God in demand for co-existence is a powerful expression of unity. In ancient Israel, group consciousness is stronger than the sense of individual value. In Judaism and as expressed in the OT, human existence is impossible except social co-existence (Anderson, 1984:123). Psalms 3, 4, 8, 29, 46, 85, 119 and 133, among others, carry a similar message of peace, conveying God’s concern for co-existence. Accordingly, peace is paramount and inherent in all creation.

The account of the life and ministry of Jesus in the NT quite often bears the theme of peace. It can be said that peace was at the heart of Jesus’ teachings. Jesus himself is referred to as the Prince of Peace, “For us a child is born and he will be called, The Prince of Peace” (Isaiah 9:6). In many of Jesus’ sermons, peace was
emphasized. For example, in the beatitudes (Matthew 5:1-10), those that work for peace are called ‘Sons of God’. In response to the question on the greatest commandment, Jesus Christ emphatically stated that, love for God and neighbor was the greatest commandment (Matthew 22:36-40). Indeed, peace is a natural outcome of love. It is difficult to achieve the former in the absence of the latter. Out of love, Jesus died on the cross so that people of all nations can be reconciled to God and live in peace with one another. After resurrection, Jesus’ greeting to the disciples was based on peace. The greetings demonstrated that since he was resurrected, peace was now attainable (Bansikiza, 2004:43; Grassi, 1968:344).

The Apostle Paul echoed Jesus’ concerns on peace. Before his conversion, Paul himself had been a persecutor of the followers of Jesus; he was a violent man who believed God wanted him to punish those who threatened his “true” faith. After the conversion, Paul presented the work of Christ in terms of creating a new community made up of former enemies (Ted, 2004; 16 Bansikiza, 2004:43; Grassi, 1968:344). For Paul, the center of the gospel of Jesus Christ was to be seen in the breaking down of the wall of hostility that had separated the Jews and Gentiles. Paul had tried before to enforce the very wall of hostility. Apostle Paul in his epistles underlines the presence of God’s Spirit in this reconciled community of former enemies. Paul’s teaching centers primarily on establishing faith communities where former enemies are reconciled (Ephesians 2:14). He declares, “Jesus is our peace; in his flesh he has made both Jews and Gentiles into one and has broken down the dividing wall, that is, the hostility between us.” With such discourses Apostle Paul entrenched peace building in Christianity (Ted, 2004; 16, Grassi; 1968:344).
Christians are encouraged to emphasize peace in their everyday lives. The NT explores how peace can be achieved at a personal level (Bansikiza, 2004:42). Christians are expected to achieve this by extending unconditional love, reconciling with one another and exercising forgiveness as they themselves have been forgiven. The Christian heritage implies that all Christians should live and witness in their various situations, places and generations. Therefore, the Church is charged with the mission of witnessing unity and peace in the world. She must live and interpret peace in the light of Jesus’ life, death and resurrection.

Historically, the Church is of necessity communo-centric, that is to say in constant interaction with individuals and communities, the stake-holders in peace-building (Kimani, 2007; Samita 2003:243). This aspect is emphasized in the conceptual framework. The Church is service-oriented, preaches and teaches peace, love, forgiveness, compassion, reconciliation and care for all. Hiiboro (2008; 265) alludes that the church in her spiritual mission can be able to permeate and transform society at all levels. This is because of its grassroots spread and its connection with people in ways that empathize with their personal needs. The church helps in transforming conflict-stricken society through reconciliation where people move from a state of conflict and open violence to mutual relationships of dignity and respectful engagements. This is because the Church seeks to restore humanity’s distorted course and enhance a new creation that can live in abundance (John 10:10). Tongeren (2005) highlights that the church’s positive attributes include credibility as a trusted institution, a respected surveyor of humane set of values and a moral guide for those who would be working against peaceful co-existence in the society. The Church has a localized following and the ability to mobilize her members. In
relation to our study, the conceptual framework amplified the potential of the Church in peace-building through her strategic positioning in the society. Indeed, the Church could easily impact the society through teaching, social transformation and advocacy on peace-building across the ethnic divide. The following section reviews cases of peace-building and conflict management which the ACK has contributed to or managed.

Kimani (2007) affirms that churches in Sudan are examples of how peacemaking can be made a full time vocation for the Church. Because of the long civil strife in that country, the Church played the role of both a neutral arbiter and a solace for the bereaved and wounded.

The Anglican Lambeth Conference significantly addresses various socio-economic and political issues through various provinces. The conference consists of all Anglican bishops and appointees for special tasks. In some sense, the conference is accredited as the Anglican Communion governing council. In 1998, the Lambeth Conference taught that the Church needed to strive towards restoring peace in many war-stricken countries, especially in Africa. The conference stated that action on behalf of human rights and transformation of the world was a constructive dimension of the mission of the Church. It suggested that individual Anglican provinces needed to take initiatives in peace building, advocacy for human rights and education. As a result, peace initiatives were developed at communion, continental and provincial levels. These initiatives included formation of PJC$s, workshops and exchange programs among Anglican provinces (Chartfield, 1998).
The Global Anglican Peace and Justice Network (APJN) responds to peace building internationally. APJN is a recognized network of the Anglican Communion and connects Anglicans around the world with passion for conflict transformation, peace-building and Christ-centered justice for all people. Through information sharing and bringing stories of hope from local contexts to the wider Communion, APJN supports Anglicans to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation (apjn.anglicancommunion.org). In an annual meeting in 2007 APJN in Burundi, 25 September - 3 October, led by the Rt. Rev. Pie Ntukamazima, the Anglican Bishop of Bujumbura focused on peace-building, conflict resolution, exploring the impact of violence and civil unrest in societies. The ACK was represented in this APJN annual meeting by Rt. Rev. Dena, the Provincial Secretary. Further, the meeting considered how best the Church in East Africa could respond to contemporary realities. The network assigned professional church clergy and laity to the Kenyan request for peace building and conflict management in the cosmopolitan areas. The network has continued to provide resources, network and assistance for those engaged in peace building and conflict management including ACK’s PJC. For example, in 2009 a survey on best practices in conflict management was conducted in MIS by the network staff in collaboration with several churches in the area. Many seminars and workshops were held as participants shared on the best practices (Anglican News Vol 2: 17; 2009).

The Africa Anglican Peace and Justice Network (AAPJN) was initiated in 1988 to enhance peace building in Africa. The organization has for many years gathered Anglican voices from all over Africa for joint advocacy and shared news of
initiatives concerning peace, reconciliation and conflict transformation. Since its inception, the organization has initiated peace processes in South Africa, Congo, Burundi, Rwanda and Liberia. In Kenya, AAPJN has various peace initiatives through ACK’s PJC. The organization hosts fellowships and recruits members as peace ambassadors in their local communities and churches. Individuals within the fellowship have their own peace-building ministry. They are ‘change agents’ by organizing for peace debates, forums and crusades – using their skills and influence to transform conflict in their societies. The respondents had prior experience and contacts with the members of AAPJN (FGD 4, 28:10:2010, Anglican News 2009).

5.1.3 ACK Peace Building in MIS

The ACK was first established at Rabai, Mombasa by the Reverend Dr. Johann Ludwig Krapf in 1844 under the auspices of the Church Mission Society (CMS). He was later joined by Rev. Johann Rebman and together founded the first missionary outpost to be set up in Kenya in pre-independent era. By the 1930s, their missionary work had spread to a number of places in Kenya, especially Nairobi. After Kenya’s independence in 1963, CMS handed over all established churches in Kenya to the Church of the Province of Kenya (CPK) for self governance. In 1991 CPK was renamed ACK (Nkonge 2012).

Key objectives of the ACK include pastoral, social care, evangelism, education and provision of health care. ACK is today among the mainstream churches in Kenya with a membership of about three million and growing at a rate of over six percent per year (Nkonge 2012). ACK has various levels of administration headed by the Archbishop and the Bishop at the diocesan level. The ACK administrative structure
is demonstrated in the organogram in Appendix 11. The Church has several mission departments targeting the children, youth, women and men. The mission structure is demonstrated in the Appendix 12.

St. Christopher Mathare, the first ACK church in MIS, was established in 1989 by the Diocesan Synod (Nairobi Diocese Synod 1999: 67). At the dawn of Kenya’s independence in 1963, the MIS ACK was a branch of St. John Pumwani Parish. The parish was established through the Anglican Diocesan Missionary Association (DMA). In MIS, the focus was directed on education, health care and evangelism in order to contribute to the welfare and integration of the informal settlement (Manyeki, OI, 27:10: 2010). The Diocesan Synod had planned to reach all areas in Nairobi as a prerequisite to church planting and growth. The missionary school at St. Christopher in particular was part of this new missionary dimension with the function of, among others, the formal and informal education at different levels. Education was esteemed as the best tool to alleviate poverty and ignorance. It also provided students with chances to access national and global opportunities, thereby building cross-cultural relations. By 2010, the school had been registered with the Ministry of Education. Both the pupils and staff members were drawn from diverse ethnic backgrounds (FGD 4, 28:10:2010).

In general, ACK shuns violence and advances peace building. This aspect is entrenched in ACK liturgy for both ordinary and holy-communion services. To this end, the Modern Service Book of Holy Communion (1989) and The ACK Modern Prayer Book (1991) recognize the centrality of peace in the society. Prayers for peace are an integral part of ACK worship. During the services, prayers made
emphasized peace (Njoka, OI, 21:10:2010). The Modern Service Prayer Book contains a well-laid out program for service and prayers during electioneering periods. On many occasions, ACK bishops called for special periods of prayer and fasting in search for peace and unity. Such prayers help Christians appreciate the need to foster peace and maintain tranquility in the society. The individual Christian is equipped with attributes to be an instrument of peace, love, forgiveness and reconciliation (The ACK, Modern Prayer book, 1991; The ACK Modern Service of Holy Communion, 1989). The Modern Prayer Book (1991) asserts that though we are many, we are one people, of the same Father, which is an emphasis towards peace building. The Provincial Synod (2008) underscored the fact that people, who believe in God, should consider all others as their brothers and sisters and should uphold unconditional love for all Kenyans (Provincial Synod motions, 2008; The ACK, Modern Service of Holy Communion, 1989).

The ACK mandate in peace building is contained in the Provincial Synod resolutions of 1982. The synod resolved to spearhead peace-building in Kenya and fight evils that hamper cohesion in the society. ACK’s commitment to peace and conflict resolution is widespread and clearly articulated in the Provincial Strategic Plan adopted in September 2000. The strategic plan served as a road map for five years (Njoka, OI, 21:10:2010). The plan envisioned the right to peace and an appeal to all stakeholders in Kenya to assist in implementing the rights of people by adopting appropriate measures at both the national and local levels. These declarations are rooted in the understanding that peace, is not only too essential for human security and well-being but is also a necessary condition for church growth and holistic development (ACK Strategic Plan 2000).
Since independence, MIS witnessed various conflicts as discussed in the previous sections. In the early 1960s, the settlement was dominated by former freedom fighters that had agitated for political freedom. Following independence, economic freedom appeared elusive. Periodic attacks occurred in MIS due to differing ideologies among the former freedom fighters and government. This reality informed the need for social transformation programs at provincial and diocesan levels as discussed below.

In 1992, the ACK Provincial Synod established a PJC, a department in the Archbishop’s office (Kiiru, 2000; 11). The department was mandated with promoting the message of peace and implementing it among the communities in Kenya (Madere, OI, 23:10:2010). The PJC had undertaken several tasks in the process of peace building. These included working with church leaders to carry out various activities to enhance peace. The bishops, clergy and departmental leaders were engaged in the peace process. Seminars, workshops and meetings to plan the way forward for the commission were also initiated in all ACK dioceses. Among the multi-ethnic communities in metropolitan settings, members were trained to carry out non-violent approaches to life including negotiation, conflict resolution and anger management. The conceptual frameworks conceived the ability of religion to cool tempers and promote reconciliation. This is because, religion instills a sense of belonging, value for human life and presuppose accountability upon believers. Indeed, PJC peace programs are well known in MIS, especially in churches established before 2000, for example, St. Christopher, St. Paul and Trinity. The PJC programs included training of stakeholders on peace, justice, dignity, advocacy,
conflict resolution and post-conflict counseling. Through such initiatives, the passion for peace began to grow and spread across the targeted areas. Many churches initiated a local PJC department to advocate for peace at that level. Literature with different peace messages was distributed to the local churches at grass-roots levels (Provincial Synod Motion 9, 1992; Mwangombe OI, 01:23:2010). This was meant to pass onto the residents, information which they could carry home and read. Such an approach facilitated the assimilation of peace at the local level. As the conceptual framework demonstrated, a localized peace process is able to transcend and overcome obstacles that can hinder top-bottom approaches.

The PJC report of 1995 showed that peace could be attained from the grassroots levels with the involvement of the local churches. At the local level, the PJC penetrated the communities through parish-based organized groups such as Mothers Union (MU), Kenya Anglican Men’s Association (KAMA), Kenya Anglican Youth Organization (KAYO) and the Boys and Girls Brigade which target children. Such departments play a pivotal role in the community through involving the groups in various activities such as conferences, intergroup fellowships and peace cells (Njoka, OI, 21:10:2010, Board of Social Services, Min 16/2/1995). The PJC organized seminars and workshops to empower the church-based groups to ensure that the passion of peace was deeply cultivated among them as the core heralds of peace in their communities. The PJC 1995 Report further showed that many MIS resident were willing to let go their long-term differences and embrace a new way towards peace (FGD 10, 31:10:2010, Mwangombe, OI: 01:23:2010).
The PJC held the belief that the search for lasting peace must include making every local church a center for peace building. The PJC was involved in peace-building in Nairobi and rural areas, especially the then Rift Valley Province and MIS where ethnic clashes were prevalent (Madere, OI, 23:10:2010). The PJC offered and encouraged an open and shared acknowledgement of the injuries and losses experienced in conflict. This was done in groups organized in neutral venues where perpetrators of conflict narrated their role and sought forgiveness (Mwangombe, OI: 01:23:2010). This is meant to denounce the evils manifested during conflict and also to enhance mutual trust with the intention of breaking the recurrent cycle of violence through confession, repentance and personal denouncing of conflict (Machira, 2008; 44). ACK Peace Building and Conflict Management Program at the provincial level represents diverse programs that not only address current conflicts but also teach and advocate for the value of peace. The ACK Peace Building and Conflict Management Program sought to advocate for peace as a concept that must be agreed upon. Issues such as land, shelter, economic activities and ethnicity that divide people were addressed (Mwangombe, OI: 01:23:10, PJC, OI, 31:10:2010). The program supported the engagement of local congregations in conflict prevention and peace building activities. The program emphasized on grassroot peace-building rather than general approach. PJC helped in developing themes that were assimilated in churches, training for clergy and reserving special Sundays for peace campaigns and crusades aimed at mitigating and resolving conflicts. The following discussion demonstrates some conflicts in MIS and portrays efforts of ACK in restoring peace.

In September 2001, a major conflict occurred in MIS between the jua kali artisans and local mechanics over the control of a road reserve. The artisans and mechanics
claimed ownership of the road reserve along Mathare 4A Road. The artisans were mainly drawn from the Agikuyu community while the mechanics were predominantly Luo. Through the initiative of the local village and church elders, the warring groups met at the local Anglican Church and began negotiations. The Church made space and expertise available for mediating where the parish priest was involved. The artisans and mechanics resolved to share the space and proper demarcations were drawn (Koskey, OI, 11:10:2010, Otieno, OI, 23:10:2010; FGD 3 23:10:2010). The successful resolution of the conflict is linked to the conceptual framework’s element that underscores the critical role people at the grassroots play in maintaining peace and stability in the local communities. However, they needed the support and guidance of the church leadership to make this peace sustainable.

In 2000 in MIS Chewa Village, the provincial administration failed to restore peace among the tenants and landlords. This conflict emanated from the increase of rent by 50%. The tenants refused to pay increased rent and denied landlords access to their premises. In retaliation the landlords hired gangs to eject defiant tenants. This led to escalated conflict. The provincial administration officers were accused of taking sides. The church leaders organized meetings and fellowships that brought the conflicting groups together for reconciliation. Through this initiative the landlords shelved their bid to deny a particular community tenancy and abrupt rent increments. (FGD 3, 23:10:2010)

During the 2005 conflicts involving militia in MIS, several churches met at St. Christopher’s Church to deliberate on a peace restoration process. This was a unique gathering where denominational differences were overlooked. ACK provided
logistical support such as providing a meeting venue for the endeavor. The meeting brought together village elders, provincial administration and the police to discuss various issues in order to promote peace. The antagonistic militia groups shelved their periodic conflicts in MIS and security information was shared among the stakeholders (Otieno, OI, 23:10:2010). According to the area Chief, the church was among the few functional local institutions that could be trusted in issues of reconciliation and community development (Irungu OI, 27:11:2010). The trust for church emanates from attributes such as impartiality, openness, perseverance and inclusiveness. The conceptual framework demonstrated the ability of the church to maintain her trust in the community. This aspect helped bringing the stakeholders in MIS together in order to mitigate the conflict (Philip OI, 27:11:2010; Koskey, OI, 11:10:2010; Otieno, OI, 23:10:2010). Prior to the 2007 General Election, the ACK undertook civic and voter awareness activities. During the elections ACK, clergy served as election monitors, clerks and observers at the ward, parliamentary and presidential elections (FGD 3, 23:10:2010; Irungu OI, 27:11:2010 Koskey, OI, 11:10:2010; Otieno, OI, 23:10:2010).

During 2007/2008 PEV, many of the conflict management activities were initiated by individual Christians. Moved by the pain caused by conflict, many Christians organized successful and influential conflict management activities. The individuals organized for peace-building meetings, fellowships and formed peace groups. Respondents narrated how they wrote letters to political leaders and sent short messages (SMS) to agitate for peace. Political leaders acknowledged plea to foster peace from members of public (FGD 3, 23:10:2010; Irungu OI, 27:11:2010 Koskey, OI, 11:10:2010; Otieno, OI, 23:10:2010).
There were also individual efforts to foster peace by Anglicans in MIS. One notable individual contribution was the Mathare for Peace Initiative which was established by an Anglican lay leader who used his personal savings and house to organize for peace campaigns in 2008 (Odhiambo, OI, 22:10:2010). He mobilized and trained people on peace and then sent them for door-to-door peace building activities. The initiative advocated for peace in MIS Mashimon Village, prior to the signing of National Accord that ended the PEV on February 28th 2008. Such initiatives helped the village in mitigating violence during PEV. Mashimon village was among the least affected by the PEV in MIS (Koskey, OI, 11:10:2010; Otieno, OI, 23:10:2010; CIPEV, 2008).

During the PEV in 2008, the Nairobi Diocesan Bishop Rt. Rev. Peter Njoka appealed to warring groups in MIS during PEV to remember that people are created in the image of God, carrying in them the breath of divine life. As the killings continued during this conflict the bishop stated that MIS residents needed government protection. The bishop called upon the stake-holders in MIS to unite residents rather than separate them along ethnic lines (Njoka OI, 23: 11: 2010). On 16th May 2008, the bishop, visited all MIS congregations to discuss issues of peace (Bishop Itinerary 2008). The bishop affirmed the diocesan commitment to peace building, reconciliation and development. The bishop was confident that the diocese would continue advocating for peace and reconciliation in MIS amidst long-standing conflicts (Otieno, OI, 23:10:2010; 23:10:2012). He called for dialogue among various ethnic groups to establish peaceful co-existence, democracy, human rights and the rule of law in MIS (Njoka, OI, 21:10:2010).
In his address to MIS leaders meeting at Sportsview grounds on 6th February 2008, the bishop called for a broad-based national administration that was inclusive and accommodative of Kenya’s diverse political, ethnic, social and religious persuasions. The bishop further challenged all Kenyans to uphold the country in prayer and especially the informal settlement where conflicts were recurrent. He affirmed that the thirst for peace and unity in African states had prompted individual bishops, clergy and Christians alike to be dynamic and devoted in prayer to promote of peace (FGD 4 : 28:10:2010; ACK Nairobi Clergy Chapter Report, June 2008).

In the same period, the ACK participated in peace building through sending representatives in MIS interreligious peace building activities. Some of activities included singing, prayers and exhortations on peace building. The meetings were attended by representatives of all the religious communities in MIS. Majority of these meetings were held in MIS ACK churches (Koskey, OI, 11:10:2010, Otieno, OI, 23:10:2010). On 6th March 2008, six churches held joint services in the spirit of peace and friendship at ACK Mathare 4B with the theme on Peace Making (Kigunyu, OI, 11: 11:2010). The joint services managed to build up peace networks by helping to create rapport among religious leaders. This provided platforms for reconciliation (FGD 7, 24:11:2010). As a result, our respondents vividly recounted their involvement in inter- denominational prayer cell groups (FGD 4, 28:10:2010; FGD 3, 23:10:2010; FGD 7, 24: 11: 2010). Anglican churches were opened to the communities for prayers. In some cases, for example, priests hosted services that were attended by MIS residents regardless of their denominational affiliations. The priests also used this opportunity to call for peace (Kabiro, OI, 21:10:2010).
ACK responded to the humanitarian crisis that had hit MIS during the 2007/2008 PEV. The ACK in partnership with Equity Bank, Kenya Broadcasting Corporation (KBC), Presbyterian Church of East Africa (PCEA) and the Methodist Church in Kenya (MCK), developed the *Tumaini na Undugu* (Swahili for hope and brotherliness) Response. The objective of this initiative was to alleviate sufferings in IDP camps and help in the resettlement of IDPs. The initiatives anchored on the Christian teaching of good neighborliness as contained in Jesus’ teaching on the parable of the Good Samaritan (Luke 10:25-37). The member churches mobilized Christians for donations as the KBC broadcasted the plight of IDPs. In MIS, Tumaini Na Undugu Response donated money, food stuff, clothes, medicines and tents for the IDPs. These donations were distributed from ACK centers and went a long way in alleviating the suffering of MIS residents. The Church used this opportunity to preach peace and reconciliation among the residents of MIS (*Tumaini na Undugu*, Vol. Jan. 2008).

Since 2008, MU, KAYO, KAMA and other departments in ACK had been working in MIS with a view to creating awareness and educating the community on peace building (FGD 7, 24: 11: 2010). These departments regularly educate the community on individual roles in conflict management. The participants were encouraged to join peace-building programs and to share intelligence information on possible conflict with the relevant authorities, especially the provincial administration and other peace committees where appropriate. Early information helps the authorities to intervene on time before conflict escalates to unmanageable levels. Departments were targeting the youth and women groups in enhancing peace within MIS for the effective grassroots peace impact. Women are the basic care
givers and their role in the family impact the basic unit of the society. Part of reason for specially directing attention to the youth was because of the active role the youth; the youth were also seen as easy targets for would-be architects of conflict (Muluka, OI, 29:10:2010).

The Anglican Youth for Peace project was established in February 2008 to provide support to the humanitarian situation emanating from the 2007/2008 PEV in Kenya (Anglican News Vol. 2. 1: 2009). The program established a network of youth peace builders at the community level in Kenya, including the MIS. It was meant to support peace building and conflict transformation among the young people (FGD 4, 28:10:2010). The Youth for Peace Project engaged 120 young people from MIS. It organized seminars, road shows and workshops in MIS, Kibera, Korogocho, Kariobangi, Mukuru, Kawangware, Gitari Marigu and Maili Saba and other informal settlements around Nairobi. These were meant to play a proactive role in finding a solution to the conflict and to build peace in urban areas. These informal settlements were identified as hot spots of conflict especially during electioneering period. (Anglican News Vol 2: 16; 2010). The capacity of these youths to support peace in informal settlements was built through various seminars and workshops. After training, the 120 youths were sent back to their informal settlement and began peace-building through TOT programs and engaging neighbours with peace slogans, arts, skits and presentations in public gatherings.

In 2009, St. Christopher Mathare ACK initiated the Peace and Reconciliation Project. The initiative was an intensive effort focusing on community peace-building, development and resettlement of the IDPs in MIS (Otieno, OI,
23:10:2010). Through the initiative, peace committees were set up alongside seminars for elders, politicians, community workers, residents, landlords and provincial administrators. As indicated in the conceptual framework, seminars provided participants with opportunities to discuss the causes and effects of conflicts in MIS. The stakeholders met in churches and gave feedback on various peace agenda by the organizers. Through dissemination of information on the impact of conflict the participants felt challenged to devise strategies to combat conflicts in MIS. Peace committees helped in organizing other peace-building activities in MIS. The project was seen as the most inclusive peace initiative in MIS (FGD 4, 28: 10:2010). IDPs were helped to re-establish their lives and free counseling services. In provincial administration offices, special desks were established that focused on peace-building and reports on agitation for conflicts were privately received. The leaders became more proactive rather than reactive through information disseminated through peace desks. Community leaders spearheaded peace-building in various groups within MIS thus integrating the process from grassroot.

ACK congregations in MIS engaged residents in peace building activities through various in-door events besides social and recreational activities such as dancing, drama, plays and skits. Such activities were aimed at fostering peace, love and unity. The activities were organized together by key members of different interest groups in the community including the youth and women leaders. The main themes of these activities were peace, justice and dignity for all. This helped especially the young people to embrace the spirit of ethnic inter-relation by providing a platform to interact, share and exchange ideas on peace-building strategies. The ethnic barriers were overcome as youth hosted their peers from other ethnic communities in their
activities and homes. On 26th March 2010, for instance, individuals participated in exchange visits. Each participant was linked with a peer from a different ethnic group. The participants joined in communal confession on their role in MIS conflicts in their small groups and devoted themselves to unity of purpose in advocating for peace. Participants were helped to overcome stereotyping and ethnic segregation, thereby creating cross-cultural friendships. This was done through demystifying ethnic communities’ beliefs, culture and lifestyle during peace building events (Otieno, OI, 23:10:2010). Among the older generations, such peace campaigns presented opportunities to forgive those who they blamed for the conflicts (Mwangi, OI, 23:11:2010). During the MU rally at Kiboro Primary School in June 2009, members gave testimonies on prospects of peace-building and how they had surmounted ethnic stereotypes.

One main peace-building outdoor activity by ACK in MIS was sports and athletics. The ACK organized football and volleyball matches in different congregations especially through youth and men departments. Other games included pool table, darts and table tennis. The athletics were dubbed “jenga misuli” Kiswahili, for building muscles (Aringo, OI, 11: 10: 2010; Otieno, OI, 23:10:2010). These sports were seen by MIS residents as a universal language that would promote peace, tolerance and understanding by bringing people together from across MIS villages and ethnic groups (FGD, OI, 28:10:2010). The youth were able to visit zones that were considered no go zones for particular communities. The teams comprised youth from diverse ethnic groups. Team members exchanged contacts after every match and friendships were established among them. During the FGD 4 (28:10:2010) youth participants shared progress of friendship that began from such
events. Sports and games worked through bridging relationships gaps across social, economic and cultural divides within the society. By sharing experiences during sports, participants from conflicting groups in MIS increasingly appreciated and accommodated each other. The youth from Chewa Village a Kikuyu dominated area participated in a rally organized in Luo dominated Area 4A without fear of ethnic zones (Wanyama, OI, 23:10:2010; FGD 4, 28:10:2010). This was achieved through building a sense of shared identity and fellowship among groups that might otherwise be inclined to treat one another with distrust, hostility or violence. After the 2007/2008 PEV the church offered a neutral meeting ground for the first MIS stakeholders’ consultative meeting on 16th April 2008. The theoretical framework perceived the ability of the Church in offering neutral ground for peace-building.

ACK was boldly involved in other interdenominational and peace movements, her main contribution being the provision of a neutral and secure place for talks, active mediation, advocacy, education as well as serving as a liaison to the provincial administration (Irungu, OI, 27:11:2010). Respondents affirmed that the bond of Christian love united people in MIS (FGD 4, 28:10:2010). Virtues such as patience, forbearance, selflessness, forgiveness and tolerance are not only taught but also practiced.

ACK was also involved in public education efforts. Topics of particular interest were introduced in various groups such as women maendeleo, (Kiswahili for development) Vijana Mtaani (Swahili for youths in the estate). The topics covered included peace and justice, reconciliation skills, peace-building skills, citizenship and ethnic co-existence. Facilitators helped in developing facts about ethnicity.
Those who had participated in conflicts were counseled and helped to embrace all people as human beings. The people involved developed peaceful relations and trust amongst themselves. Participants reached out to individuals they had regarded as enemies or targets of conflict. They sought for forgiveness for previous injuries they had caused during conflicts and promised to participate in peace-building. Such teachings were facilitated by ACK clergy in MIS in various forums including chief barazas (Swahili for forum). Through the seminars and workshops the church helped in reconciling people through understanding and appreciating ethnic differences. Such education helped to bring people from opposing sides of conflict together, as well as to eliminate myths, hostility and fear of a particular community. (Koskey, OI, 11:10:2010, Otieno; OI, 23:10:2010).

Across the diocese, ACK institutions developed peace building programs. For example, St. John’s Community Center in Pumwani Archdeaconry where MIS is located had peace and reconciliation desks which carried out peace building work (Njuguna, OI, 23:10:2010). This institution served as a Diocesan development and Advocacy Centre. It worked for peace through various community initiatives, such as poverty eradication, HIV/AIDS education and support for non-formal educational programs. Following the 2007/2008 PEV the centre engaged the IDPs and other victims and had several success stories, for example, grants for business start-ups, welfare groups, table banking and counseling MIS (Mwangangi, OI, 12:10:2010, Njuguna, OI, 23:10:2010).

ACK was also involved in reducing political tensions in MIS during electioneering period. This was done through the Sunday sermons. Themes such as forgiveness,
peace, unity, reconciliation among others dominated the Sunday services (Koskey, OI, 11:10:2010, Otieno, OI, 23:10:2010). Advocacy was a key element in ACK activities to protect occurrence of conflict, abuse of minority groups, IDPs and the poor. Advocacy entailed regular stakeholders meetings, writing of peace memoranda and engaging politicians in peace-building (FGD 3, 23:10:2010). ACK advocacy also employed peace protection strategies by denouncing violence through activities such as information dissemination, monitoring and negotiation. ACK worked within national political, economic and social structures that directly affect the lives of people to develop policies, practices and initiatives that promote inclusiveness and empowerment (Njoka, OI, 21:10:2010, Mwangangi, OI, 12:10:2010).

ACK undertook capacity building for MIS clergy in peace-building this was a core activity in securing peace and conflict management. Capacity building seeks to help the clergy understand the dynamics of peace building, conflict resolution or management and reconciliation techniques (Njoka, OI, 21:10:2010). Clergy in MIS were sponsored to study conflict management at Christian Organizations Research Advisory Trust of Africa (CORAT). The ACK also developed capacity for various communities in MIS, particularly IDPs. In this way, they could become self-sufficient in their places of refuge and enhance the chances of finding a durable solution for frequent conflicts in MIS (Njoka, OI, 21:10:2010, Mwangangi, OI, 12:10:2010). The St. John Community Centre Help Desk at St. Polycarp Mulango Kubwa initiated welfare for IDPs from Kiboro and 27 members participated in the initiative. As the 2007/2008 PEV subsided, participants were prepared to re-establish their lives and forgive the perpetrators of conflict. They were already
aware of various help centers where they could receive various forms of assistance (Koskey, OI, 11:10:2010; Otieno, OI, 23:10:2010).

The ACK Welfare Program put a lot of efforts to reach out to the affected MIS residents whenever a crisis occurs (Koskey, OI, 11:10:2010; Otieno, OI, 23:10:2010). The welfare group is founded on Act 2:45 where the early church cared for those in need. The welfare program constitute three levels of operations at local church, parish and diocesan level, facilitating achievement of substantial work within MIS of providing relief. The MIS congregations have welfare representatives in the Local Church Committee (LCC), the Parish Church Council (PCC) and the Diocesan Synod (DS), thus enabling the entire church to participate in welfare initiatives as a way of peace building and conflict management. The activities of the welfare program include provision of emergency relief food, clothing, reconstruction of destroyed homes and financial support. From such activities, the individual members of the welfare develop a sense of care, belonging and value for lives and property hence becoming agents of peace (FGD 9, 27:11:2010).

One major consequences of conflict is emotional and psychological trauma. Psychosocial trauma affects both the psychological and social perspectives of an individual (Collins, 2000; 45). The impact is manifested both at personal and community levels. Other than the psychological and physical harm, conflict disintegrates members of the society (Okoth & Ogot, 2008). Trauma assistance and counseling is important because if not properly managed, traumatic situations such as rape, physical violence and murder of a kin can have life-altering consequences for individuals, communities and ultimately the whole society. Through ACK’s
interventions, MIS residents were able to cope with the traumatic situation hence reduce the anger and bitterness that harbors the attitude of retaliation. During the FGDs the participants who had been displaced and received help at ACK St. John’s Community Centre expressed gratitude, soberness and were positive about integration and cohesion in MIS (FGD 4, 27:11:2010). ACK offered counseling services to the affected victims of the conflict in MIS. The psycho-social counseling services were done through setting up help centers in churches and IDPs camps. This enabled victims of conflict in MIS to deal with their situation (Njoka, OI, 21:10:2010, Mwangangi, OI, 12:10:2010, Kithaka, OI, 21:10:2010, Otieno, OI, 23:10:2010). ACK counseling sought to restore the social relationships among individuals, as well as among individuals and the society at large. Pastoral care and counseling were major interventions employed by the ACK to deal with emerging issues related to conflict (Njoka, OI, 21:10:2010, Mwangangi, OI, 12:10:2010; Kithaka, OI, 21:10:2010; Otieno, OI, 23:10:2010). One of the main missions of the ACK is pastoral care and counseling. This ministry is based on Jesus’ call to Peter to tend His sheep (John 21:16).

The ACK youth that participated in FGD 4 (28:10:2010) in Area 4 were involved in various peace organizations working in MIS. These organizations included African Research Foundation (ARF) and Fikiria Jamii (FJ) which means ‘concern for families’ (FGD 4, 28:10:2010). ARF and FJ in collaboration with ACK youth organized a group of youths from MIS, Baba Dogo and Korogocho, to promote a culture of peace, hard work, integrity and HIV and AIDS education. The activities of ARF and FJ were geared towards fighting tribalism, immorality and providing education, counseling and youth empowerment services. The organizations used the
organized youth groups and ACK centers in MIS to organize concert, art and poetry to transmit peace messages. Among the slogans developed and assimilated by MIS residents included, ‘one people, one nation, zuia noma, Sheng’ for, stop violence, one Kenya one Peace; Mkenya Daima, Kiswahili for, Kenyan forever and “Kenya my mother land” (Ong’weng’, OI, 12:10:2010). Due to the need to improve character formation and Christian values, the foundations held a human formation program every Wednesday between 5pm and 6pm. This program was meant to nurture the youth into responsible citizens and ensure they in turn passed on the skills they had gained to their peers. The organization invited participants through churches and by placing adverts in public centers. The pioneer participants were also encouraged to invite others to the subsequent events. This program focused on character formation, personal growth and development. The participants were commissioned as ambassadors of peace (FGD 9, 27:11:2010; FGD 4, 28:10:2010). The participants were able to organize peace-building forums in various places within MIS that promoted Christian values and citizenship among participants. During our research, the youth in MIS had received certificates of participation from ARF and FJ (FGD 9, 27:11:2010; FGD 4, 28:10:2010).

ACK was involved in providing alternative trade skills as one way of helping the youth avoid participating in criminal gangs as discussed in this work (Philip OI, 27:11:2010, Otieno, OI, 23:10:2010). Through education in computer packages, dress making, hair dressing, beauty and sport activities, they got a chance to earn a living. These programs also provided a decent alternative for the young people to interact, build a sense of self-esteem and self-confidence. According to the Diocesan Youth Director (DYA), this helped the youth in developing life skills, relationships

5.1.4 Summary
This section has demonstrated that peace-building is a primary vocation of the Church. The section has discussed examples of peace-building by ACK in MIS. The successes of such activities are attributed to the qualities of the church as portrayed in the theoretical framework. Such qualities include impartiality, patience, empathy, trust, commitment, presence at grass roots level, love and forgiveness.

ACK services were meant to advocate for and uphold peace through intercessory prayers and special themes on peace. The chapter noted various activities within ACK: fellowships, bishops memoranda, clergy capacity building, seminars, workshops, sports and crusades organized to combat conflicts under the themes of peace, love, forgiveness and unity. Such activities were organized through the ACK mission departments including MU, KAMA, KAYO and the children department. These departments were the channels through which the ACK peace-building activities penetrated the local community in MIS as demonstrated in the conceptual framework that the Church has the ability to access grassroots.

The culmination of ACK peace building was the establishment of PJC in 1992. PJC in partnership with other local and international peace builders engaged Christians both at provincial and congregational level with peace building activities. The respondents were aware of the PJC programs in MIS. Following the 2007/2008 PEV, ACK developed a peace-building program, counseling groups, training and
capacity building for peace-builders. The ACK peace-building initiatives entailed trauma assistance and counseling as important interventions following conflict. This was underscored by the fact that post-conflict society if not properly managed can have life-altering consequences like retaliatory attitude and unresolved trauma.

This section of the chapter further demonstrates that ACK was involved in peace building in MIS. Peace-building activities were carried out both at the local and national levels through JPC. The next section examines the challenges of peace building in MIS. The challenges include lack of political good will, high rate of crime, and lack of recreational facilities, deep rooted negative ethnicity, lack of local decision making forums, illiteracy and financial constraints. The section shows that ACK peace building efforts are constrained.
5.2.0 CHALLENGES FACING ACK IN PEACE-BUILDING IN MIS

5.2.1 Introduction

Previous sections evaluated peace-building as a Church vocation. The section focused on various ACK activities: peace building programs, strategies and interventions in MIS.

This section examines challenges encountered by the ACK in peace-building in MIS. The major challenges highlighted in this section include lack of political goodwill, poverty, illiteracy, negative ethnicity entrenched militia grouping and financial constraints in financing peace building activities in MIS. Some of these challenges fall within ACK operations and administration. Others are societal and environmental issues. The section concludes that ACK peace building activities in MIS can be enhanced through addressing the challenges of peace-building.

5.2.2 Constraints of Peace Building

ACK has played a significant role in peace building, both because of her position in the Kenyan society and more importantly, due to the message of peace embedded in the gospel of Jesus Christ (Mwaniki, 2007). Chatfield (1998) observes that the Anglican Church is respected by the members of the society who view it as a shepherd of peace and custodian of unity at the local level. Kimani (2005) affirms that religious leaders and religious based organizations and institutions have made tremendous efforts to end conflict. During the study period, there were, multiple constraints facing ACK peace-building activities in MIS. Firstly, reducing conflicts in MIS, like any other place, is a complex task, requiring a multifaceted approach for sustainable peace. Secondly, dealing with issues of peace requires continued
efforts and policies among communities engaged in the vicious cycle of violence (Njoka, OI, 21:10:2010; Tarimo and Manwelo 2007; Ekeno, 2008; Greenway, 2002; Shorter 1997). Thirdly, as Bryn (2005) rightly notes, working to promote peace in an environment marked by ethnic violence, insecurity and prejudice is not an easy task. It is a long-term investment, with unpredictable outcomes. In many instances, the conflicts take new turns, thus requiring sustained commitment from all stakeholders. Therefore, peace building must not be a one-time event but rather an elaborate process even in times of relative peace. Indeed, Njoka (OI, 21:10:2010) underscored this aspect of peace building.

Lastly, Assefa and Wachira (2005) note that while it might be easier for bitter protagonists to rationally understand the need for reconciliation in their relationship, it is often more difficult for them to act on those realizations and come to terms with the need for peace. This is especially because parties in conflict are faced with difficulties of accepting defeat. In addition, many conflicts have propagators who may not necessarily be in the battle field. There are cases where the conflicting groups are at the mercies of ‘war-lords’ who are not directly affected by the conflict. The informants did not value reconciliation in MIS as the best way to foster peace because some benefited from conflicts through looting (FGD 3, 23:10:2010; FGD 4, 28:10:2010). The following section discusses specific areas that constraints ACK peace building in MIS.

5.2.3 Lack of Political Good-will and Poor Governance

Njoka (OI. 21:10:2010) noted that peace-building activities or programs in MIS would succeed with willingness by all parties to participate in mediation,
reconciliation and various negotiations. He cites reluctance by political leaders to get involved in the peacemaking process in MIS. In many instances, the government got involved late or especially when political interests were threatened by the continuation of the conflict (FGD 4, 28:10:2010). Jill (1999) has shown that government pressure is a key determinant to the success in peace building activities.

Lack of concerted efforts by the government agencies to arrest and prosecute those alleged to have incited, funded and promoted violence in MIS, especially the 2007/8 PEV, posed a challenge to peace building (KTTF; 2009, Otieno, OI, 23:10:2010, FGD 4, 28:10:2010). Government organs entrusted with providing security in MIS were accused of taking sides and aiding proliferation of conflicts. In some instances, the police were partisan and arrested only members of certain communities (FGD 4, 28:10:2010, opensocietyfoundation.org).

The study revealed that security officers were intimidated by local politicians and operated in fear. In 2004, for example, MIS Area 4A councilor mobilized MIS residents to attack the Administration Police (AP) camp where nine Mungiki members were held. The arrested Mungiki adherents escaped and the councilor agitated for the transfer of the area chief. Following this incident, Mungiki members operated in full view of the provincial administration until 2005 (FGD 4, 28:10:2010). In times of distress calls from MIS residents, bureaucracy hindered their quick response (Otieno, OI, 23:10:2010; CIPEV, 2008). Many informants narrated how perpetrators of conflict had been arrested only for them to re-surface without facing trial. Such actions encouraged impunity and divisions. The security

There was strong accusation on poor governance which had led the residents in MIS to enforce their local governance system. The residents had localized judicial and security systems mostly enforced by the militia groups (Irungu, OI, 27:11:2010). The militia groups provided security and determined cases of the MIS residents at a fee. The respondents narrated how the militia imposed fines and curfews to assert their authority. In some instances, hostile residents or those who reported their grievances to the area chief were evicted from the settlement (FGD 4, 28:10:2010; CIPEV, 2008). These systems periodically conflicted with state law yet the residents felt void in their absence (Irungu, OI, 27:11:2010). It was therefore difficult for ACK peace building processes to penetrate these systems without the help of the government (Koskey, OI, 11:10:2010; Otieno, OI, 23:10:2010).

Political leaders were accused of ignorance of the effects of the conflict in MIS which was perpetuated by militia groups (FGD 7, 24:11:2010). The political elite used the militia groups for political advancement (Koskey, OI, 11:10:2010; Otieno, OI, 23:10:2010). During the militia conflicts in 2005, curfews were enforced in MIS as a way of restoring security in the settlement. This adversely affected everybody, including innocent women and children (FGD 7, 24:11:2010). The government’s
“shoot-to-kill order” on militia members led to fear rather than openness on issues affecting good neighborhood (Shidoro, OI, 28:11:2010). Members of militia groups shunned participating in public ACK peace building forums for fear of identification by the security personnel who would later arrest them. In such circumstances, peace became relative and underlying issues remained unresolved. This challenged the ACK peace building efforts (Dindi, OI, 28:11:2010).

This study revealed that if there had been political goodwill, then major conflicts in MIS would not have occurred, especially during the electioneering period. Conflicts during elections were funded by politicians seeking to displace their perceived opponents’ supporters in MIS. Once people were displaced, they would be denied entry to their polling station on the voting Day. Such activities gave politicians mileage against their political opponents hence the desire to keep the vice (FGD 7, 24:11:2010, Njoroge, OI, 24:11:2010).

Lack of political goodwill and the absence of joint operational arrangements of security agencies and MIS residents failed to turn good security information into operational peace-building (FGD 3, 23:10:2010; FGD 6, 24:10:2010; FGD 4, 28:10:2010). Much of the information gathered by the locals on the security threats such as the militia groups formation were not addressed by the government (Mwangi, OI, 23:10:2010; Omondi, OI, 11:11:2010). Local peace forums including ACK felt frustrated and helpless as the security agencies by-passed them during security operations in MIS (FGD 3, 23:10:2010; FGD 6, 24:10:2010; FGD 4, 28:10:2010; CIPEV 2008). On many occasions, the government only attacked the
conflicting groups instead of forcing them to the negotiation table (Njoroge, OI, 24:11:2010). As such, ACK efforts were ignored only for conflicts to resurface after security operations.

5.2.4. Poverty, illiteracy, overpopulation and crime

Organizations and scholars have placed Kenya’s poverty level at 57% in urban areas (UNICEF, 2008). Much of this poverty in Kenya was as a result of insufficient income to meet basic needs (UNICEF, 2008; KTTF, 2009:155). According to KTTF (2009), poverty and segregation were at the forefront of 2007/2008 PEV in Kenya. MIS residents were faced with hunger, income deprivation, illiteracy, poor access to basic services and infrastructure (Irungu, OI, 27:11:2010). Despite the efforts made by ACK in peace building, alleviating poverty is a daunting task. This is because it requires localized, sustainable and costly programs. Poverty alleviation programs require multifaceted approaches and must be owned by the target community.

MIS lacked government development initiatives that could engage the idle population. Despite the government economic interventions such as Kazi kwa Vijana program, Kiswahili for employment for the youth population, most youth remain unemployed (FGD 3, 23:10:2010; FGD 6, 24:10:2010; FGD 4, 28:10:2010). The residents were ignorant of these programs, despising or dismissing them as a reserve for the affluent. The initiatives were marred with corruption and mismanagement by provincial administration (Njoka, OI, 21:10:2010; Mwangangi, OI, 12:10:2010; Mautu, OI, 27:11:2010). Peace building activities by the ACK in MIS were thus
compromised by the poor economic status of the residents (Nguni, 22:11:2010). This became a setback in peace-building because economic stagnation creates poverty, unemployment and subsequently vulnerability of populations to conflict (Opongo, 2006b:33).

The ACK peace education programs initiated in 2008 had been slow due lack of funds for curriculum development and staff training in peace building (Njoka, OI, 21:10:2010; Mwangangi, OI, 12:10:2010; Mautu, OI, 27:11:2010). High levels of illiteracy, therefore, challenged peace-building activities in MIS. This is because ignorant communities are easily lured into violence due to lack of exposure and poor decision-making skills (FGD 3, 23:10:2010; FGD 4, 28:10:2010). Literacy and education were seen by many respondents as inherently important and conducive to reducing and overcoming instability and violence in MIS. This is underscored by the fact that education helps people find expedient solutions to their surrounding problems. It is also noted that literacy and education play a key role in both preventing conflict and rebuilding post-conflict societies (UNESCO, 2005).

Illiteracy in MIS was placed at 75% of the adult population (Mutegi, 2009: 19). A population that harbors high levels of illiteracy is disadvantaged in dealing with violence; such population lacks basic skills in conflict resolution mechanisms. Illiterate population lacks exposure that is critical in building inter-relations, especially of multi-ethnic nature (UNESCO, 2005).

MIS had an estimated population of 180,000 people living in an area of 2 kilometers by 200 meters (Marichu, 2010:47; UN Habitat, 2008). Accordingly, MIS was among
the most densely populated informal settlements in Kenya. Over-population of MIS has made peace-building difficult, especially because of over-stretched public amenities (FGD 3, 23:10:2010; FGD 4, 28:10:2010). The settlement lacked water, electricity, toilets and sewerage services to serve the high population (Nyakundi, OI, 23:10:2010, Otiende OI, 23:10:2010). In MIS, population grew steadily due to rural-urban migration (Marichu, 2010:47). The number of children living in the streets within the MIS increased as the area provided a safe haven to the fleeing street families who were being chased away from the city centre by the government in City Centre clean-up program (Gathoni, OI, 26: 10:2010; Irungu, OI, 27:11:2010). Many of these children were accustomed to violence because of hopelessness, unemployment and lack of decent livelihood, rendering them ready recruits for violent gangs in MIS. Such gangs were tapped by politicians, particularly but not exclusively during elections thus undermining peace-building (Waria, OI, 27:10:2010; Jacob, OI, 23:10:2010; FGD 4, 28:10:2010; Manyeki, 27:10:2010; CIPEV 2008).

Over-population of MIS made it difficult for security personnel to access MIS and quickly identify criminals. The law enforcers could not use vehicles and other security machineries due to narrow paths within MIS. The criminals managed to easily assimilate themselves with the rest of population soon after committing crimes (Waria, OI, 27:10:2010; Jacob, OI, 23:10:2010; FGD 4, 28:10:2010; FGD 9, 27:11:2010).
The ACK peace building programs in MIS could only reach 30% of MIS population. As such, the larger population were left out in peace-building programs especially education, counseling and capacity building due to large populations against limited peace-building staff. The welfare programs that were designed to alleviate poverty and humanitarian assistance following the 2007/2008 PEV were inadequate (Gathoni, OI, 26: 10:2010; Irungu, OI, 27:11:2010).

The emergence of new security threats such as terrorism and drug trafficking traditionally not experienced in Kenya and Africa at large posed a challenge to ACK peace building activities in MIS (Irungu, OI, 27:11:2010). The inaccessibility of MIS to law enforcement officers coupled with elements of corruption amongst local administration officials provided an enabling environment for crime to prosper (Njoka, OI, 21:10:2011). Conflicts in MIS were majorly associated with criminal gangs and were a major source of income. This made it difficult for them to abandon the trade. Many conflicts were advanced by drunkard and drug dependant individuals (Koskey, OI, 11:10:2010; Otieno, OI, 23:10:2010). It was difficult for the ACK to bring such individuals to peace building forums and activities. The ACK peace building initiatives like peace forums would be rudely interrupted by criminal gangs (Irungu, OI, 27:11:2010).

Another crime that was faced in MIS and the world at large is the proliferation and circulation of illegal small arms and light weapons (FGD 4, 28:10:2010, FGD 9, 27:11:2010, Machira, 2008). Our informants were equivocal that small fire arms were readily available in MIS and its environs (Jacob, OI, 23:10:2010; FGD 4,
By virtue of their easy availability, relative cheapness, technical simplicity and concealable nature, these weapons became arms of choice to various categories of criminals mainly in the informal settlements (Machira, 2010; Warui, 2011). Availability of illegal arms rendered MIS volatile, despite peace building efforts. Minor disputes translate into full-fledged conflicts using fire arms (FGD 4, 28:10:2010; FGD 9, 27:11:2010).

5.2.5 Challenge of sports in enhancing Peace-building in MIS

Muhia (OI, 27:10:2010), the Pumwani Archdeaconry Youth Sports Coordinator, felt that sports had not effectively been helpful in peace-building in MIS. One main setback was scarce play-grounds (Mudavadi, OI, 23:10:2010). This shortage made it difficult to organize local tournaments geared towards peace building. In fact competition for the limited playgrounds even created unnecessary friction among various sports-clubs.

ACK compounds were too small and crowded to host meaningful outdoor sporting activities. Often, the ACK hired play grounds at high costs. Occasionally, participants in various sports activities demanded allowances for participation. When peace building leagues had monetary values for winners, sport clubs employed crude means to clinch victory. In 2004, the ACK youth sports held at Moi Forces Academy turned chaotic after the revelation that some players were hired from other sporting clubs (Muhia, OI, 27:10:2010). As a result, peace-building through sports remained a fragile and unpredictable process in MIS.
MIS residents were also worried of extreme forms of sport hooliganism, violence, hatred, bias and inclination of sport clubs on ethno-cultural backgrounds. Ethnic and political differences were manifested during sports. Insults, contempt and stereotyping were common as fans cheered their teams. Such events triggered potential conflicts and cultural segregation (Koskey, OI, 11:10:2010; Otieno, OI, 23:10:2010; FGD 3, 23:10:2010). In some instances, football matches turned chaotic and fueled discord among the participants. For example, in 2009 Mathare Real and Mathare Youth Sports Association (MYSA) football teams and their cheering squads clashed at Kiboro Primary School Grounds over the contentious award of penalties by the referee who was accused of favoring Mathare Real team. Two people lost their lives in the conflicts and confrontations that ensued (Gathoni, 26: 10:2010; Irungu, OI, 27:11:2010).

Sports for peace initiatives undertaken by the ACK during conflicts ignored some important details, predisposing them to resistance by MIS youths (Koskey, OI, 11:10:2010; Otieno, OI, 23:10:2010; FGD, OI, 23:10:2010). Village elders, youth leaders, women representatives and other opinion makers are very pivotal stakeholders in MIS; they need to be consulted and engaged when an individual or organization from outside the slums intends to roll out any program (Koskey, OI, 11:10:2010; Otieno, OI, 23:10:2010; FGD 3, 23:10:2010). Mudavadi (OI, 23:10:2010), an official at the MYSA, observed that ACK sports activities in MIS were not strategically executed since they were not undertaken in coordination with other key stakeholders in the peace building process, for example, provincial administration, NGOs, CBOs and local leaders.
Another challenge that made ACK’s peace programs difficult to implement is Christian attitudes about some recreational activities considered to be secular (Koskey, OI, 11:10:2010; Otieno, OI, 23:10:2010; FGD, 3, 23:10:2010). A case in point was ‘pool’, viewed as inappropriate due to its association with alcoholism. When the pool game was introduced in the country, it was majorly played in bars hence associated with drinking beer. Many parents were opposed to their children participating in the game because of predisposing them to alcohol and drug abuse. Such associations made it difficult to utilize such strategic and popular game among the youth in peace building activities (Koskey, OI, 11:10:2010; Otieno, OI, 23:10:2010; FGD 3, 23:10:2010).

5.2.6 Deep Rooted Negative Ethnicity and Militia Groups

ACK faced the challenge of overcoming major divisions in communities living in MIS (Koskey, OI, 11:10:2010; Otieno, OI, 23:10:2010; Mwangombe, OI: 01:23:10; JPC, OI, 31:10:2010). In particular, there were major divisions among leaders of various communities living in MIS. Some of the elders were accused of fueling animosity and failing to act decisively whenever conflict occurred. They were accused of their reluctance to negotiate with elders of the other ethnic communities and stereotype attitudes while dealing with cross-cultural issues. The elders demonstrated negative ethnicity and blamed or stereotyped other communities. The informants regarded some elders as stumbling blocks to peace in MIS (Koskey, OI, 11:10:2010; Otieno, OI, 23:10:2010; FGD 3, 23:10:2010).
Unlike the affluent residential estates, MIS lacked basic security and welfare associations (FGD, OI, 23:10:2010; FGD, OI, 28:10:2010; FGD, OI, 29:10:2010). This led the residents to rely on militia groups for security arrangements. The militia groups levied the residents exorbitantly. Those who resisted were tortured. Being helpless, residents gave in to demands by the militia. As such, activities of the militia became a rewarding business. This served to entrench the militia in MIS. Often, the militia groups competed in offering their illegal services (FGD 3, 23:10:2010; FGD 4, 28:10:2010). The ethnic security operations fueled conflicts rather than securing the settlement. The thriving illegal business operations greatly undermined efforts towards integration and reconciliation (Gathoni, OI, 26:10:2010; Irungu, OI, 27:11:2010).


5.2.7 Weakened public institutions, Politicized Church and lack of inclusion in MIS
Institutions as human inventions are expected to structure political, social and economic interactions of a society in a bid to minimize conflicts and promote equitable progress in the society (KTTF, 2009). Various conflicts in MIS demonstrated institutional weakness and instability. Several of the trusted institutions were accused of various atrocities, thus hindering the peace-building activities in MIS.

The GoK’s pledge to support peacemaking efforts in MIS and resettling IDPs had not been fulfilled by the end of 2009. Due to lack of funds, logistical support and lack of clear data on the genuine beneficiaries, resettlement of IDPs in MIS seemed intricate. In some cases, victims lost property and never received compensation; such victims became uncooperative in reconciliation programs (FGD 3, 23:10:2010; FGD 4, 28:10:2010; Kazungu, 2010:36).

Peace building programs in MIS were complicated and delayed by the indecisive nature of the government by the time conflicts escalated. During the 2007/2008 PEV, the OCS of Kasarani Police Division was accused of being biased in serving the people (FGD 9, 27:11:2010; FGD 4, 28:10:2010). As a result, property was destroyed in an area within his jurisdiction. In such instances, residents were unable to engage with opponents and involve the security agents in peace-building (FGD 9, 27:11:2010; FGD 4, 28:10:2010).

Respondents lamented of being excluded in forums initiated by the government, FBOs and NGOs for peace building in MIS (FGD 3, 23:10:2010; FGD 4, 28:10:2010). The National Accord signed on 28 February 2008 following the PEV
restored calm in the nation. However, MIS residents claimed that they did not understand its content and role in peace-building (FGD 3, 23:10:2010; FGD 4, 28:10:2010). According to Han (2006), peace can be temporarily negotiated at the top. But ultimately, it is the local people at the grassroots levels who ultimately initiate and sustain meaningful peace.

During the 2007/2008 PEV there were limited peace-building activities in MIS. Most of negotiations were carried out by the political class, without involvement of local people in MIS and other areas. Due to lack of modern communication gadgets such as the television (TV) and radio, among others, residents in MIS were unaware of negotiations and other long term strategies that were put in place. The National Peace Accord arrived at on 28th February 2008 between Mwai Kibaki of PNU and Raila Odinga of ODM was realized through a top-bottom approach. Such an approach hardly effected realization of long-lasting peace in MIS, despite the efforts of the ACK (Njoka, OI, 21:10:2010; Mwangangi, OI, 12:10:2010; Kithaka, OI, 21:10:2010; Otieno, OI, 23:10:2010). The theoretical model emphasizes the bottom-up peace building process to establish decision-making at lower levels for sustainable and all inclusive processes. A bottom-up approach is a people-centered approach. The approach advocates for peace from the grassroots of the affected societies. This approach required involvement of MIS people so that they could work for peace and reconciliation whole-heartedly and own the process. The bottom up processes help in developing ownership and developing local capacity for sustainable peace (Njoka, OI, 21:10:2010; Mwangangi, OI, 12:10:2010; Kithaka, OI, 21:10:2010; Otieno, OI, 23:10:2010).
Predominance of men in MIS peace-building processes relegated other stakeholders such as women and youth to the periphery, reducing them to mere spectators. As such, men were seen as the main perpetrators of conflict and were therefore main drivers of peace-building (Kithaka, OI, 21:10:2010, Otieno, OI, 23:10:2010). Majority of men in FGDs had participated in peace-building programs unlike women. Consequently, the effectiveness of the peace-building efforts at the household level was challenged due to lack of meaningful involvement of women (FGD 3, 23:10:2010; FGD 4, 28:10:2010). Such non-inclusive strategies to peace building ignore the potential of women and can only end up being ineffective. Female informants upheld the need to involve them as key to lasting peace in MIS (FGD 6, 24:10:2010). At the 2005 World Summit on conflict management, world leaders reaffirmed the important role of women in conflict prevention, resolution and peace building (Klot, 2007). Some scholars recognize that women play an important role in peace building (Magesa, 1996; Assefa and Wachira 1996a; Gecaga, 2002a and 2002b; Samita, 2003 and 2009; Tongeren, 2005 and Kimani, 2007). The involvement of women in peace building initiatives is important because they are trainers and teachers of basic lifestyle principles and virtues at the family level. Women are privileged as care givers to children in their formative stage. Including women in decision-making processes and empowering them as actors in all areas helps to guarantee the sustainability of peace-building (Burnett, 2007; Wamue, 2003).

Some of the peace building activities were carried out without the involvement of all the key stakeholders. This included MIS residents, administration, police and
politicians hence lacking community ownership (Andeyo, OI: 24:10:2010). Additionally, the ACK peace building activities in MIS failed to recognize the pivotal role of the government and NGOs working in MIS. For example, the Chief in MIS noted that he was rarely consulted by ACK in the peace-building activities (Mautu, OI, 27:11:2010).

Young people in MIS felt left out or regarded simply as a source of conflict (Njonjo 2011; Aringo, OI, 11: 10: 2010). Some of the youth were part of the militia groups; they were also involved in sports hooliganism and other illegal activities (FGD 3, 23:10:2010; FGD 4, 28:10:2010; CIPEV, 2008; KTTF, 2009). The exclusion of youth in peace-building slowed peace processes in MIS. Leaving out the youth in peace-building ignored the impact of peer-centered empowerment. In peer peace-building, the youth are trained to advocate for peace, mediate and even reconcile warring functions. The UN Global Forum on Youth, Peace and Security 2010 highlighted success stories of peer peace-building in Rwanda through Rwanda Youth Forum and Congo through Congo Youth Peace and Justice where peers contributed immensely in peace and security (www.un.youthenvoy.2010).

Informants tended to feel that the church in MIS lacked credibility, integrity, trust and an impartial attitude in the community (FGD 3, 23:10:2010; FGD 4, 28:10:2010). Informants gave examples of church leaders leaning on either ODM or PNU side depending on their ethnic group. Such leaders lacked the moral authority to advocate for peace since their political parties were involved in conflicts (FGD 3, 23:10:2010; FGD 4, 28:10:2010). The church leaders were involved in political campaigns and supported their ethnic political parties (FGD, OI, 27:11:2010, FGD, OI, 28:10:2010). The churches in Agikuyu dominated areas openly supported PNU
while churches in Luo dominated areas supported ODM (FGD 3, 23:10:2010; FGD 4, 28:10:2010). Thus, active involvement of church leaders in politics frustrated the ACK peace-building activities in MIS. As a result, their peace building efforts were seen as political events rather than advocacy for genuine peace (FGD 9, 27:11:2010; FGD 4, 28:10:2010). In such circumstances, the church was accused of harboring antagonistic political groups in MIS, thus compromising their reputation as an impartial arbiter. Indeed, CIPEV (2008) and KTTF (2009) indicate that the church took sides during electioneering periods.

Christians in MIS failed to uphold their values of peace, love, justice, forgiveness, forbearance and goodwill as portrayed by Jesus Christ, the Prince of Peace. This was due to recurrence of conflicts leading to self-defense (FGD 3, 23:10:2010). Therefore, the values of the Christian faith had not been applied as a lifestyle. Lack of consistence in applying Christian values among church members obstructed ACK’s peace building processes in MIS. As such, there was no clear understanding and application of Christian values.

The unity of the churches in MIS appeared fragile. The Church in general had not only ethnic but also denominational divisions (Mautu, OI, 27:11:2010). Cooperation among churches in MIS was not easy or smooth hence a challenge to ACK’s peace building. The ACK peace-building activities were seen as only targeting Anglicans rather than MIS in general. MIS has 283 Christian denominations, some operating as ministries and foundations for the poor (Africa Christian Research Institute-ACRI, 2008:33). Ecumenical attempts towards unity and reconciliation of these churches had not borne much fruit since they were perceived to use the peace programs as

5.2.8. Financial constraints and limitations of humanitarian assistance

Most of the ACK peace building activities in MIS were funded by donors and from subscription by dioceses to the Provincial PJC. Financial stability is a key instrument in sustaining peace processes in today’s world (Apongo, 2006b). In many instances, this funding was not sufficient. According to ACK leadership in MIS, financial constraints formed the greatest challenge to peace building in MIS (Njoka, OI, 21:10:2010; Mwangangi, OI, 12:10:2010; Kithaka, OI, 21:10:2010; Otieno, OI, 23:10:2010). During the 2007/2008 PEV, two churches were burned and looted. The rebuilding/reconstruction drained the congregations of their meager resources which could have been used for peace-building (Kabiro, OI, 21:10:2010; Kigunyu, OI, 11:11:2010).

Due to over-reliance on foreign aid, ACK agencies conflict management and post conflict reconstruction was delayed in MIS. In many instances, the foreign agencies only responded to peace-building after conflicts accelerated to open violence. The delay was occasioned by the bureaucratic rigid process involved before deployment of the resources necessary to facilitate peace-building activities (Provincial Synod Motions, 2008; Diocesan Board of Social Service, 2009; Wabukala, OI, 28:
11:2010; Njoka OI, 21:10:2010). For example, the APJN responded to 2007/2008 PEV by providing trauma counseling, reconciliation and medical services to the victims seven months after the onset of the conflicts. It took quite a long time to mobilize funds for these services since fundraising were done on need basis (ACK, Provincial News Vol. 2; 24: 2008).

In 2005, the ACK PJC stopped operations as an independent entity due to lack of funds. Donors were afraid of mismanagement of funds by the local actors. As a result, some peace building programs in MIS were withdrawn; others were not fully implemented (Njoka OI, 21:10:2010, Mwangangi, OI, 12:10:2010; Kithaka, OI, 21:10:2010; Otieno, OI, 23:10:2010). Financial constraints compelled the available funds to be directed to parish pastoral and administrative issues, leaving out community based social services such as peace building (Dindi, OI, 28:11:2010; Oluoch, OI, 25:11:2010; OI, 17:10:2010). Transparency and accountability was the major criteria to win donor funding for ACK peace programs (Njoka OI, 21:10:2010, Mwangangi, OI, 12:10:2010; Kithaka, OI, 21:10:2010; Otieno, OI, 23:10:2010). Organizations occasionally misuse donor funds, leading to a general mistrust. As a result of mistrust, donors would stop contributing to the creation of programs which were wholly indigenous (Apondo, 2000:47).

The head of PJC (OI, 31:10:2010) noted that in reality, the church interventions were limited due to lack of funds, equipment and personnel. Subsequently, the PJC was unable to adequately assume all the responsibilities that the public might place upon her. Such reality was a challenge to ACK peace building efforts in MIS. Peace building in MIS required both short term and long-term comprehensive investments

During the 2007/2008 PEV, the ACK humanitarian support to IDPs in MIS was marred with inequality in distribution and prioritization of needs in terms of food, medicine, shelter and clothing. In some instances, there were duplications of items donated to IDPs. Alternatively, a single item was donated in excess (FGD 3, 23:10:2010; FGD 4, 28:10:2010). The delivery of limited aid in MIS IDP camps caused new conflicts among the beneficiaries. Because ACK was not able to attend to and provide relief to all the IDPs in MIS, the Church was accused of discrimination especially along the ethnic lines (Mautu, OI, 27:11:2010; FGD 3, 23:10:2010; FGD 4, 28:10:2010). IDPs from the Luo community complained of misrepresentation at ACK St. Christopher where census for IDPs and distribution of various items were done. The donations were in proportion to the population in a particular camp. Delivery of limited support during conflicts challenged ACK’s peace building in MIS (FGD 3, 23:10:2010; FGD 4, 28:10:2010).

5.2.9. Lack of proper planning, Coordination and Coherence in Peace building Programs

Planning, coordination and coherence of a project are paramount for efficient and effective peace-building (Opongo, 2006b:52; Adebo, 2005:66). Often, conflicts require long term interventions before reconciliation and rebuilding can attain
sustainability (Banzikiza, 2004). As such, any unplanned intervention could last for a period of time only for the cycle of conflict to remerge. Lack of planning, coordination and coherence in peace-building became a challenge in MIS (Mutegi, 2008:28; Maupeu 2005:74; Mwicigi, 2005:27; http://en.wikipedia.org/wiki/Mathare). The following discussion demonstrates this aspect.

The ACK peace-building programs in MIS had limited time for preparation. This was due to lack of full time personnel for monitoring peace in MIS. In most cases, the interventions were organized as the conflict was taking place (Njoka,OI, 21:10:2010; Mwangangi, OI, 12:10:2010; Kithaka, OI, 21:10:2010; Otieno, OI, 23:10:2010).

There was also competition among agencies for control of aid delivered in MIS by various organizations and well-wishers (Mwangombe, OI: 01:23:10; PJC, OI, 31:10:2010). Following the PEV OF 2007/2008, many organizations emerged throughout the country in support of the IDPs. In MIS, several organizations approached church leadership seeking assistance on behalf of the IDPs. Many of these organizations were accused of irregular use of IDPs funds and material donations. Lack of accountability and professionalism distorted the image of peace building agencies (Opongo, 2006b).

Peace-building and reconciliation efforts in ACK lacked a properly coordinated policy on processes in MIS and the country in general (Mwangombe, OI: 01:23:10). Most efforts at the national level were temporal initiatives intended to resettle the
population rather than address and resolve the underlying causes of conflict (PJC, OI, 31:10:2010). Where the root cause of conflict is not addressed, there is likelihood of recurrence of conflict (Tarimo, et al. 2007).

ACK members lacked awareness of the peace-building programs running in the daughter churches (FGD 3, 23:10:2010; FGD 4, 28:10:2010). The informants FGD 4 (28:10:2010) were unaware of other congregations and groups in the ACK involved in peace programs and activities.

ACK peace-building programs in MIS lacked formidable network. In many instances they were only designed to be implemented within ACK. Such peace building programs did not borrow operation criteria or approach from other organizations in MIS. As a result, the programs lacked synergies (PJC, OI, 31:10:2010). Lack of strong partnership with other organizations in various activities such as peace crusades, donations, resettlements and counseling prevented the sharing of responsibility. As a result, they lacked the sharing of best practices and corporate efforts in peace building, leading to duplication of projects (June, OI, 27:11:2010). The challenge here was to minimize competition among the peace building actors in MIS and establish a cohesive and coordinated approach.

There was also the challenge of lack of an all-inclusive long term national peace building and reconciliation process in ACK. In many cases, peace building in MIS arose only when conflict occurred, especially after the 2007/2008 PEV (Njoka, OI, 21:10:2010; Mwangangi, OI, 12:10:2010; Kithaka, OI, 21:10:2010; Otieno, OI, 23:10:2010).
ACK peace-building agencies lacked critical information, including actual statistics of conflict victims and valuation of losses incurred during the conflicts. Many MIS residents were unaware of the actual casualties and the value of properties lost during the conflict (FGD 3, 23:10:2010; FGD 4, 28:10:2010). Following the 2007/2008 PEV, the government was accused of failing to communicate the actual effect of PEV in MIS. Such information is crucial in appreciating and promoting peace. The perception by the residents of the government failure to offer basic information on casualties and intelligence on underlying causes of conflict challenged the ACK peace building in MIS; each agency operated independently without proper strategy (June, OI, 27:11:2010).

realities were a challenge to the peace-building programs in MIS because the victims of conflict were not holistically healed.

Due to unpreparedness, peace building programs during the PEV 2007/2008 conflicts lacked basic principles of reconciliation, especially dialogue and forgiveness (June, OI, 27:11:2010, SECAM-CELAM, 2001). Many conflicting groups denied the harm or injury each party had inflicted on the other. Others lacked sincerity in acknowledging injury they had caused on their culprits (Koskey, OI, 11:10:2010). An attitude of retaliation was evident in our FGDs through such acts as insults to perceived perpetrators, stereotyping and blame. It implied that members of ACK who mediated in peace building processes were not ready to relinquish bitterness, anger and injuries caused by various conflicts in MIS. Victims were not helped to deal with the root causes of conflict (FGD 3, 23:10:2010; FGD 4, 28:10:2010). Yet, effective peace-building demands stakeholders to face causes of conflicts whose reiteration could ignite the vicious cycle of violence.

5.2.10 Summary
The section has discussed challenges the ACK peace-building programs faced. This rendered it difficult for the programs to achieve sustainable peace, acceptance and meaningful impact in the community. The challenges included lack of political goodwill in MIS, high levels of poverty, crime and illiteracy among the residents of MIS. The section also discussed the limitations in sports due to lack of facilities and deep-rooted negative ethnicity among various communities in MIS. Issues of a weakened or a politicized church and public institutions that lack credibility to foster peace were also discussed. Consequently, the lack of local decision making forums,
lack of proper planning and co-ordination and financial constraints in implementing the peace projects were setbacks in the implementation of peace programs. This section underscores the premise that ACK has been constrained in peace building activities in MIS.
CHAPTER SIX

6.0 SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction
The chapter summarizes the major findings of the research. It highlights the main conclusions of the chapters and gives recommendations along the set research objectives of the study. Finally, the chapter suggests areas for further research. The main aim of this study was to establish the role of the ACK, Diocese of Nairobi in peace building among the urban poor with special reference to MIS, Nairobi. The specific objectives were first, to investigate the diverse forms and causes of conflicts in MIS; to illustrate the socio-economic and political impact of conflicts in MIS; to evaluate the existing interventions applied by the ACK in peace-building and finally, to examine challenges faced by ACK in peace building in MIS.

6.2 Summary
The study found out that there were various forms and causes of conflicts in MIS, even before the 2007/8 General Elections. The study noted that conflicts are common both in traditional and modern societies; they could be distributive or non-distributive. In MIS, none of the causes discussed in the study can be said to be the tap root of the conflicts. From the historical causes, the study revealed that conflicts in MIS were stirred by factors such as continued poor economic and socio-political structures in pre-independent Kenya and in the post-colonial period. The growth of slums, increased rural-urban migration, economic discrepancies and ethnic segmentation can be attributed to these factors. Further, the said factors are at the centre of turbulent coexistence, causing a cycle of conflicts among ethnic groups. This has raised suspicion, which escalates especially during general election periods.
Poverty and underdevelopment were a major cause of conflict in MIS. It was noted that poverty and underdevelopment in Kenya have varied substantially across space, time and among various socio-economic groups. Feelings of hopelessness, inequality, indignity and frustrations pointed to the state of abject poverty in MIS. Due to lack of infrastructural development in MIS, amenities or services such as electricity, health, water, education, garbage and sewerage collection were inadequate. Militia groups provided some of these services including water, electricity, security and garbage collection illegally. About 32 criminal groups in Kenya, also known as militia groups, were identified in the study. Twenty of these militia groups were prevalent in Nairobi and specifically in the informal settlements. The militia groups operating in Nairobi included the Mungiki, Taliban, Sugu Sugu, Chinkororo, Siafu, Jeshi la Mzee, Kamjesh, and Baghdad Boys. The study revealed that militia groups were formed with claims of playing the vigilant roles and providing the otherwise insufficient services, chief among them security. The militia groups grew unabated and gradually were ironically, responsible for the upsurge of crime and polarization of communities. The operations of militia groups were characterized by violence, intimidation, illegal taxations, undercover crimes, massive recruitments and executions of defiant members. The militia groups, however, occasionally rose against each other. Government operations to dismantle them turned MIS into a periodical conflict zone. Vices such as alcoholism, pre and extra marital affairs, rape, drug abuse and domestic violence trigger volatility in MIS.
Most of the ethnic groups in Kenya are represented in MIS. Ethnic identity is a potential determinant of conflict or peace. Due to ethnic stereotypes, economic competition along ethnic lines, formation of ethnic oriented political parties and ethnic cleansing, ethnicity has become a form and cause of conflict in MIS. Individual interests and conflicts were easily transformed into ethnic rage.

The study showed that functional political institutions, to a large extent, determine a country’s prosperity. Further, the study revealed traces of political apathy: members of the public lost trust and interest in political processes. Politicians in MIS had used politics for personal gains and advanced conflict to gain political mileage. Weak political structures that cannot address various root causes of conflict had also intensified mistrust among the people. Political alliances had served interests of particular ethnic groups without national outlook or sustainable development agenda for the country. Political segregation and ethnic political patronage led to manipulation of political processes in MIS. Impunity and use of hate speech were also rampant. Such factors were seen as regular causes of conflict in MIS, especially during the electioneering period.

The second objective was to establish the socio-economic impact of conflict in MIS. During conflicts in this area, abuse of human rights at personal, family and societal level was common. In MIS, the abuse included rape and displacement, leading to physical and physiological trauma to individuals, families and communities. The research revealed that during conflicts, women and children bore the greatest brunt. Conflicts had far reaching effects on MIS’ fragile economy, sensitive and tender social fabric. Violence disrupted economic activities, forcing closure of businesses,
destruction of property and looting. This cut off the supply chain which delivered various goods and services to the residents of MIS.

The use of Nairobi River as a dump site by illegal garbage handlers specifically militia groups and destruction of sewerage system by conflicting groups adversely affected the MIS environment. Following the 2007/2008 PEV, IDP camps further worsened the already compromised environment leading to further degradation. This was due to prevailing congestion and lack of sanitary facilities.

The study demonstrated that violence has diverse political consequences in MIS. Conflict brought about political apathy, ethnic mistrust, suspicion, insecurity and tension among people belonging to diverse ethno-political groups, especially those that were perceived to have supported the main rival political parties PNU and ODM. The research revealed that conflicts destroyed existing infrastructural projects and prevented the initiation of new ones. Roads and telecommunication facilities were destroyed. In addition, schools and health centers were burnt down during the conflict in MIS. The operations of militia groups hindered infrastructural development for provision of electricity, water and sewerage among other services. The school calendar was severely affected as the pupils and teachers were afraid of attending schools due to the conflicts. Church membership dropped in MIS during the conflicts. Christian virtues were compromised as members took sides and participated in conflicts. After the conflicts, Christians struggled to regain their enthusiasm. Cross-cultural fellowships were distracted.
The third objective was to evaluate the ACK interventions in peace building. Peace is a vocation of the church based on both the OT and the NT teachings. The concept of peace (*shalom*) dominated the Pentateuch narratives, prophetic writings, Jesus’ teachings in the gospels and the Pauline writings. The Anglican peace agenda was seen through the various networks for peace and justice at both local and global level. The study revealed that the ACK was involved in peace building through PJC, organized prayer forums and services, bishops’ pastoral and prophetic ministry, ecumenical peace councils and synod resolutions that abhorred conflicts. To achieve the peace agenda, the ACK was constantly involved in training for capacity building, advocacy, humanitarian programs, local peace committee meetings and associations. Peace programs including peace crusades, seminars and workshops run in MIS by ACK focused on themes such as good neighborhood, self-esteem, conflict resolution, peace, reconciliation, love, forgiveness, communal and individual responsibility. Through these initiatives MIS residents received post-conflict counseling services and start-ups to re-establish their socio-economic lives. The residents became peace-builders in the grassroot. The paramount result was emergence of peace, reconciliation and ethnic integration in MIS.

The fourth objective of the study was to examine the challenges faced by ACK in peace building in MIS. The study revealed that ACK peace building programs in MIS faced multiple constraints. They included lack of political good will, high rate of poverty, illiteracy, over population and crime. There were also limitation of sports and lack of recreational facilities, deep rooted negative ethnicity, militia groups. Further the work noted weakened or politicized church and public institutions, lack of local decision-making forums, financial constraints, lack of
proper planning and coordination of peace building programs as setbacks to peace-building. Peace can best be achieved in a friendly environment where proponents of peace are able to thrive. One critical challenge was in 2005 when ACK PJC stopped operations as an independent entity due to lack of funds. Donors were afraid of mismanagement of funds by the local actors. As a result, some peace building programs in MIS were withdrawn; others were not fully implemented. The study demonstrated how these factors had frustrated peace building efforts.

6.3 Conclusion

Conflicts in MIS are caused by a number of factors. The multiple causes of conflict and diverse impacts in MIS complicated ACK’s peace-building efforts. However, ACK had played an important role in conflict management in MIS. ACK had unique attributes such as impartiality, patience, empathy, trust, love and forgiveness. The study identified several collaboration strategies that can be utilized for sustainable peace in MIS.

6.4 Recommendation of the study

On the basis of the findings of this study, the following recommendations are made: There is need for ACK peace-building agencies to critically analyze the root causes of various forms of conflict in MIS before interventions are put in place. Analysis of conflicts in MIS would help in laying the right peace-building strategies.
The ACK should put in place economic strategies to alleviate poverty and engage the youth in IGAs in a bid to offer them employment rather than have them engage in crime and militia. The ACK should agitate the GoK to uphold free and fair elections and combat hate speech, impunity and bad politics in Kenya to avoid renewed violence, especially during electioneering periods. This is particularly important because the 2007/2008 PEV has been seen as an action of last resort by disenfranchised people acting out to solve disputed elections and other historical grievances.

ACK’s peace-building programs need strengthening in order to achieve desired objectives. The ACK provincial synod should make PJC a fully fledged department of the church to foster steady and sustainable peace-building programs in MIS. Sustainable peace can best be achieved through combined efforts permeating the grass-roots. Training of peace agents through workshops, seminars and provision of scholarships for further studies in peace studies will better equip the peace actors thereby enhancing their competencies.

ACK should work together and support the peace, truth, justice and reconciliation commissions (TJRC) and related agencies in addressing broader historical injustices, foster dialogue, and promote comprehensive reconciliation among different ethnic groups in the country. TJRC and such agencies offer a good mechanism through which ACK can deal with conflict and enhance peace-building. A platform can be created in MIS where the locals can gather and share information on issues that concern them in order to address them accordingly. This will enhance the coveted bottom-up approach to development as demonstrated in the conceptual framework.
ACK should expand existing collaboration with PJC, ARF, FJ and other organizations. ACK could also develop new collaboration with various sectors in peace-building. Collaboration will help the ACK in consolidating resources, advancing ownership, sustainability of peace-building processes and mitigate the challenges faced by ACK peace-building activities. The following categories of collaboration can be sought. First, is financial collaboration for sustainable peace in MIS. The ACK peace-building processes require huge financial commitments to mitigate conflict at an early stage as well as to engage in peace-building activities which may take long to be realized. Financial constraints were discussed as major challenge facing ACK peace-building efforts. As such, ACK should seek financial collaboration with the private sector, government apparatus and the civil society to initiate holistic peace building programs. The collaboration will also facilitate economic opportunities to MIS residents and social-economic conflicts will be mitigated.

Secondly, ACK could collaborate with security agencies in MIS in providing security in various peace programs and activities. Peace caravans and door-to-door campaigns need to be secured for effectiveness and for actors to feel safe. One of the strengths of government authorities is the ability to access MIS and the existing structured grassroots representation through the village elders. The elders can access different villages with peace messages. Ownership of peace process could also be encouraged at grassroots level. The GOK, thus, becomes an effective collaborating partner. Collaboration among peace-building agencies such as ACK’s PJC and the provincial administration could enhance mitigation of conflict in MIS. Provision of
timely information on any potential triggers of violence to PJC could immensely boost peace-building operations. Early warning could be achieved in MIS by enhancing ties between individuals and ACK peace-building agencies. Links among peace-building agencies could improve their ability to share, learn and interact with one another. Players in the communication sector would thus provide technical support to ACK peace building agencies.

Prior to the 2007 General Election, mobile phones were used to circulate hate messages in MIS and the country at large. However, the same mobile phones if well used could enhance peace-building in MIS owing to their availability. Instead of “hate messages” that lead to conflict, the residents could be urged to herald peace among themselves. The service providers could send free SMSs to citizens and subsidize calling or SMS rates for PJC. The use of available mobile phones in MIS could enhance peace-building from the grassroots.

Third, is collaboration in advocacy and lobby. ACK could collaborate with civil organizations to advocate for legal redress on issues regarding peace-building. Advocacy is a political process by an individual or group, aimed at influencing public-policy, resource allocation and decisions-making within political, economic and social systems and institution. The collaboration can help ACK in creating public awareness and recommending values for coexistence such as good neighborliness, unity, respect and universal love. Advocacy is important because it seeks to influence social, economic and political decisions and policies in favour of a particular idea, direction, practice or action.
Lastly, ACK need to seek for collaboration in training and capacity building for peace. Training and capacity building is the process of imparting and improving skills, technical knowledge abilities, practices, attitudes, relationships and values that enable individuals and organizations to improve performance and production to achieve their objectives. Training and capacity building enables the players to perform efficiently and effectively. Training should be conducted amongst the peace builders at different levels. ACK has a responsibility to build capacity and because of the constrained resources, raising partners in the training area of conflict could be ideal. The training can be done through seminars and workshops. Individuals could be encouraged to undertake peace studies. Indeed, many responses to peace in MIS were carried out by volunteers who lacked basic skills in peace building. Such ill-equipment in training and capacity building resulted in low conflict resolution abilities. Actors must be tooled with strategies to adapt to new demands of peace building in MIS.

6.5 Areas of Further Study

Further research could be carried out in two areas. First, such study would bring out in detail how PJC is currently operating. Such detailed account would shed more light on the areas that need to be addressed to enhance conflict management by ACK. Secondly, further studies could be undertaken to establish why the Church is losing its authority and interest in peace-building as the foremost vocation in the society.
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### APPENDICES

#### A 1 List of Respondents (those who gave their names)

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Wanyama

Waria

Wafula
A 2 Questionnaire

Bio-Data for all categories of respondents
My name is Jonathan Kabiru; I am a student at Kenyatta University currently conducting a research entitled, “The Role of ACK in Peace Building Among the Urban Poor in Reference to Mathare Informal Settlement”. Kindly fill in all parts of the questionnaire and give any additional information in the blank space provided. The information shall be held with utmost confidentiality and will be used only for the above said purpose.

Background information (for all categories of respondents)

1. Personal details
   a. Names (Optional) ......................................................
   b. Gender: i. Male [ ] ii. Female [ ]
   c. i. Age 18-25 [ ] ii. 26-35 [ ] iii. 36-45 [ ] iv. 46-55 [ ] v. 56 and above [ ]

2. Highest Level of Education
   a. Primary [ ] b. Secondary [ ] c. None [ ]
   d. Post Secondary [ ] e. University [ ] f. Adult Education [ ]
   Occupation: ..........................................................
   a. Unemployed [ ] b. Casual [ ] c. Domestic servants [ ] d. Civil Servants [ ]
   e. Self-employed [ ] f. Lay [ ] g. Priest [ ]
   Others (specify)..........................................................

4. Religious Affiliation
   a. Muslim [ ] b. Christian [ ] c. Traditional Adherent [ ]
   d. Others (Specify).......................................................
A.3: Questionnaire for Vicars, Church Leaders

1. How long have you served as a vicar/leader of a church in MIS?

……………………………………

2. What are your main responsibilities?

……………………………………………………………………

3. What kind of conflicts have you identified in MIS in the recent past?
   i. Political [ ]        ii. Domestic [ ] iii. Religious [ ]
   iv. Insecurity/crime [ ]    v. Ethnic [ ]
   vi. Other (specify)……………………………………………………………………

4. The major causes of conflict in MIS are:
   i. Political apathy [ ] ii. Illegal groupings [ ] iii. Ethnic differences [ ]
   iv. Illiteracy [ ]    v. Economic struggles/poverty [ ] vi. Poor infrastructure [ ]
   v. Other (specify)……………………………………

5. What are the effects of rampant conflicts in MIS?

………………………………………………………………………………………………

6. What is the role of religious leaders in promoting peace and harmony in the MIS?
   a. Protecting citizens [ ]   b. Monitoring/accountability of pertinent actors [ ]
   c. Advocacy [ ]    d. Mediation [ ] e. Service delivery [ ] f. Counseling [ ]
   g. Other (specify)…………………………………………………………………………

7. (a) Do you have programmes geared towards peace building?
   i. Yes [ ]       ii. No [ ]
   (b) If Yes, explain…………………………………………………………………………
   (c) What are the challenges facing these programs?

………………………………………………………………………………………………

8. How have conflicts in MIS been resolved/mitigated in the past?
   a. Mediation [ ]    b. Police patrols/arrests [ ]    c. Church interventions [ ]
   d. Separation of conflicting groups [ ]    e. Commissions [ ] f. Ignored [ ]
   g. Others (specify)…………………………………………………………………………
8. b. What has been the role of ACK in peace building
..........................

9. a. Has ACK collaborated with other organizations in MIS in peace building activities?
   i. Yes [ ] ii. No [ ]
   b. If Yes, name them ............................................................
   c. If Yes what kind of collaboration?
      i. Financial [ ] ii. Technical [ ] iii. Advocacy [ ] iv. Training [ ]
      v. Others (specify)..........................

10. ACK can be made more effective in enhancing peace through:
    a. Special crusades [ ] b. Workshops/seminars and conferences [ ] c. Funding [ ]
    d. Ministry of reconciliation [ ] e. Empowerment programmes [ ] f. Prophetic ministry [ ]
    g. Others (specify).........................................................

11. Recommend other interventions that can foster peace in MIS:
    a. People to people dialogue [ ] b. Collaborative relationship between organizations [ ]
    c. Formation of conflict management council [ ] d. Accountable leadership [ ]

12. What other information do you consider necessary in order to build peace build in MIS?
   .................................................................
   .................................................................
   .................................................................
A.4: Questionnaire for Provincial Administration

For how long have you worked in Mathare Sub- location, Location Kasarani Division/ District? .................................................................

a. What kind of conflicts have you experienced in MIS during your tenure?
   i. Political [ ] ii. Domestic [ ] iii) Religious [ ] iv). Insecurity/crime [ ]

b. What were the causes of these conflicts?
   i. Political apathy [ ] ii. Illegal groupings [ ] ii. Economic struggles/poverty [ ]
   iii. Illiteracy [ ] IV. Cultural differences [ ] v. Infrastructure [ ]
   vi. Others (Specify)………..

c. Suggest ways that can help address the above causes of conflict in MIS
   i) .......................................................................................................................... 
   ii)...........................................................................................................................

3. (a) What is the GoK doing to stop such conflicts in MIS?
   i. Commissions [ ] ii. Police patrols [ ] iii. Dialogue between conflicting parties [ ]
   iv. Community education/empowerment [ ]

(b) What are the major problems encountered in peace building processes in MIS?
   i. Abject poverty [ ] ii. Lack of political good will [ ] iii. High rate of crime [ ]
   iv. Lack of recreation facilities [ ] v. Ethnicity and nepotism [ ]
   vi. Lack of local decision making forum [ ]

(c) Suggest, what else you think could be done to enhance peace building:
   ............................................................................................................................
   ............................................................................................................................

4. Are you familiar with activities/programs of ACK Peace and Justice Commission?
   a. Yes [ ] b. No [ ]

5. (a) Does the ACK support the government efforts in peace building in MIS
   i. Yes [ ] ii. No [ ]

   (b) If Yes, explain…………………………………………………………

   If (No), why? .................................................................

6. Provide other information you find necessary for the purpose of peace building in MIS. .................................................................
A.5: Questionnaire for Local leaders

1. Where do you reside? .................................................................

2. What is your responsibility as a local leader in the community?
   ...........................................................................................................

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

3. (a) Have you witnessed conflicts in MIS?
   i. Yes [ ] ii. No [ ]
   (b) Explain your answer.................................................................
   (c) If Yes, which were the conflicting groups? .................................
   (d) What were the causes of the conflicts?
      i. Political apathy [ ] ii. Illegal groupings [ ] iii. Economic struggles/poverty [ ]
   (e) In what ways have you been involved in peace building in MIS:
      ...........................................................................................................

4. What challenges do you encounter in your efforts to foster peaceful co-existence among conflicting groups?
   a. Lack of political good will [ ] b. High rate of crime [ ]
   c. Lack of recreation facilities ( ) d. Ethnicity and nepotism [ ] e. Lack of local decision making forum [ ]
   f. Others specify

5. In your opinion, what could be done to foster peaceful co-existence?
   ...........................................................................................................

6. a. Is the ACK involved in conflict management in your village?
   i. Yes [ ] ii. No [ ]
   b. If Yes, explain.................................................................
   C. If No, why?

7. Provide any other necessary information that you consider paramount in peace building.
   ...........................................................................................................
A. 6: Questionnaire for ACK Members

For how long have you been a member of ACK in MIS? ........................................

What forms of conflict have you experienced in MIS?
.............................................................................................................................
.............................................................................................................................

3. What are the major causes of conflicts in MIS?
   a. Illegal groupings [ ]
   b. Political apathy [ ]
   c. Cultural differences [ ]
   d. Economic struggles/poverty [ ]
   e. Illiteracy [ ]
   f. Lack of Infrastructure [ ]
   g. Others specify…………………………………………………………..

4. a. Are there activities/programmes in your Church on conflict management?
   b. i. Yes [ ] ii. No [ ]
   c. If Yes, explain…………………………………………………………..
   d. If No, why? .................................................................

5. Are you familiar with the activities/programs of A.C.K. Peace and Justice Commission?
   i) Yes [ ] ……ii) No [ ]

6. a. Is there any form of collaboration between ACK and other organizations in conflict management?    i. Yes [ ] ii. No [ ]

   b. If Yes, explain.
.............................................................................................................................
.............................................................................................................................

   c. If No, what do you think should be done?
.............................................................................................................................

7. Suggest ways of enhancing peaceful co-existence in MIS.
   a. Awareness seminars [ ]
   b. Church collaborations [ ]
   c. Friendly sports and games [ ]
   d. Workshops on justice and peace [ ]
   e. Enhance security through patrols [ ]
   f. Instill an ethic of hard work among the youth [ ]
   g. Responsible politicking [ ]
   h. Others (specify)…………………………………………………………..

8. Provide any other information you deem necessary for peace building in MIS
.............................................................................................................................
A.7 Questionnaire for CBO and NGO Heads

1. How long has your organization operated in MIS?

2. What are your main responsibilities?

3. What kind of conflict have you identified in MIS in the recent past?
   i. Political [ ] ii. Domestic [ ] iii. Religious [ ]
   iv. Insecurity/crime [ ] v. Ethnic [ ]
   vi. Others (specify)……………………………………………………

4. What are the major causes of conflict in MIS?
   a. Political apathy [ ] b. Illegal groupings [ ] c. Ethnic differences [ ]
   d. Illiteracy [ ] e. Economic struggles/poverty [ ] f. Poor infrastructure [ ]
   g. Other (specify)……………………………………

5. What are the effects of rampant conflicts in MIS?

6. What is the role of CBOs/NGOs in promoting peace and tranquility in the MIS?
   a. Protecting citizens [ ] b. Monitoring/accountability of pertinent actors [ ]
   c. Advocacy [ ] d. Mediation [ ] e. Service delivery [ ]
   f. Others (specify)…………………………………………………………

7. a. Do you have programmes geared towards peace building?
   i. Yes [ ] ii. No [ ]
   b. If Yes, explain………………………………………………………………
   c. What are the challenges facing these programs?

8. Previous conflicts in MIS have been resolved/mitigated through:
   a. Mediation [ ] b. Police patrols/arrests [ ] c. Church interventions [ ]
   d. Separation of conflicting groups [ ] e. Commissions [ ] f. Ignored [ ]
   g. Others (specify)……………………………………………………

9. a. Has the ACK collaborated with your organization in peace building activities in MIS?
   i. Yes [ ] No [ ]
b. If Yes, what kind of collaboration?
   i. Financial [ ]  ii. Technical [ ]  iii. Advocacy [ ] iv. Training [ ]
   v. Others (specify)...

10. Suggest ways through which ACK can be made more effective in enhancing peace:
   a. Special crusades [ ]
   b. Workshops/seminars and conferences [ ]
   c. Funding [ ]
   d. Ministry of reconciliation [ ]
   e. Empowerment programmes [ ]
   f. Prophetic ministry
      g. Others specify...

11. What other interventions would you recommend that can foster peace in MIS?
   a. People to people dialogue [ ]
   b. Collaborative relationship between organizations [ ]
   b. Formation of conflict management council [ ]
   c. Accountable leadership [ ]

12. What other information do you find necessary for the purpose of peace building in the context of ACK?

.................................................................
A.8 Interview Guide for FGDs

I am a Kenyatta University MA student conducting a research entitled, “The Role of ACK in Peace Building Among the Urban Poor in Reference to Mathare Informal Settlement”. Kindly you are requested to respond to some specific areas of concern which I seek to explore. The information shall be held with utmost confidentiality and will be used only for the above said program.

Congregation/institution:

1. What are the major causes of conflicts in MIS?

2. What are the common forms of conflicts in MIS?

3. What is the impact of conflicts in MIS?

4. Do you know of any interventions applied by ACK to build peace in MIS?

5. To what extent has the ACK succeeded in peace building in MIS?

6. What challenges does ACK face in peace building in MIS?

How can the integration of various strategies of the ACK foster peace in MIS?
A9 Map for Kenya

A 10 Map showing villages that constitute MIS, Nairobi County

A 11 ACK Administrative Organogram

Fig 1: ACK DIOCESE OF NAIROBI ADMINISTRATIVE STRUCTURE (ORGANOGRAM)
A 12: THE MISSION STRUCTURE

Fig 2: ACK DIOCESE OF NAIROBI MISSION STRUCTURE