CHURCH'S APPROACHES TO PEACEBUILDING AND RECONCILIATION IN ETHNIC CONFLICT AREAS IN KENYA: A CASE STUDY OF LAIKIPIA WEST DISTRICT

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This thesis is my original work and has not been presented for a degree in any other University.

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To my late sister Ciru; may her spirit live forever in eternal tranquility.

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DEFINITION OF TERMS.

Church: Christian religious congregations around the world from the countless denominations who follow Christ and embrace four marks of biblical oneness: holiness, apostolicity, evangelization and global orientation.

Ethnic Community: A group of individuals with a shared sense of relationship based on presumed shared socio-cultural experiences, lineage and / or similar physical characteristics.

Peacebuilding: Interventions that seek to support structures that aim at strengthening harmony through creation and development of norms and establishment of institutional frameworks.

Reconciliation: Restoration of broken relationship or re-establishment of social relations or cohesion between individuals or group of persons who for sometime have been alienated or separated from each other by conflict.

ABBREVIATIONS AND ACRONYMS.

AACC……All Africa Council of Churches

CBOs…….Church Based Organizations

CBS……...Central Bureau of Statistics

CJPC. ……...Catholic Justice and Peace Commission.

GEMA……..Gikuyu Embu Meru Association

ICJ…….International Commission of Jurists

KAMATUSA……Kalenjin Massai Turkana Samburu.

KANU……Kenya African National Union.

NEMU……National Elections Monitoring Unit

NGO……..Non Governmental Organizations.

NCCK…….…...National Council of Churches of Kenya .

PCEA…….……Presbyterian Church of East Africa .

PSW……...Problem Solving Workshop.

SALWs……..Small Arms and Light Weapons.

SCC……Small Christian Communities.

UN……..…United Nations.

ABSTRACT

In Kenya, the phenomenon of ethnic- related conflicts seem to be frequent. As such, the Church has a call to understand and make use of her divine mission of building peace and fostering reconciliation in the society. However, one wonders which approaches the Church employs in peacebuilding and reconciliation. Could there be other additional methods of peacebuilding and reconciliation she could explore? Existing research into peacebuilding and reconciliation has shown how ineffective methodology could precipitate occurrence and resurgence of ethnic conflicts. Further ineffective methods of peacebuilding and reconciliation may result from exclusion of people's lifestyles and worldviews such as, rituals and customs and lack of complementarities. This research seeks to first, investigate the cause of ethnic conflicts in Laikipia West District. Second, identifies the peacebuilding and reconciliation processes employed by the church in Laikipia West District. Third, it evaluates African indigenous methods of peacebuilding and reconciliation among communities in Laikipia West District that could be relevant to the Church today. Finally, it suggests more effective strategies that the Church could employ in peacebuilding and reconciliation. The research was guided by a complementary framework which entailed mutual combination of theological/ penitence approach used by the church, symbolic approach based on African indigenous methods and other models of peacebuilding and reconciliation. Data for this study was obtained from primary and secondary sources. The former was both statistical and descriptive while the latter data was descriptive. The primary data were contained in duly filled questionnaires while the secondary data were in notes form. Guided by the objectives and premises of the study, the raw data was arranged according to the major themes. The study established that Laikipia West District has not known sustainable peace for a long time. The main causes of ethnic conflicts include land, poverty, militia gangs, gun culture, political incitement, racism and ethnic animosity. The study's findings indicate that churches in Laikipia West District have been at the forefront in fostering peace using different methods particularly submission, confession, and peace visits. The study established that conflicts recur because of the adoption of ineffective methods of peacebuilding and reconciliation and lack of community involvement. The study also found that complementary approach to peacebuilding and reconciliation is inevitable for long lasting peace. In multiethnic society, all actors should ensure they use a comprehensive approach that appreciates the diversity of cultural world views. After the interpretation and discussion of the data, conclusions were drawn and recommendations for further research given.

CHAPTER ONE

INTRODUCTION

This chapter covers the general background of the Church's approach to peacebuilding and reconciliation in ethnic conflict prone areas in Kenya, a case study of Laikipia West District, the problem being investigated as well as the intended objectives. Research premises, significance of the study and scope and limitation of the study also form part of the chapter. The chapter concludes with a conceptual framework which informs the research.

1.1 Background to the Study

During the partitioning of Africa by Europeans between the 1880s and 1914, regions were not divided along ethnic affiliation, in this way, many countries saw different ethnic groups within their national boundaries with different socio-cultural worldviews. The varied socio-cultural perspectives and ethnic differences are associated mainly with the causes of some of the ethnic conflicts in Africa. The statistics show that, the majority of ethnic conflicts have been witnessed in Africa (Solenberg, 2000:22; Eriksson & Wallensteen et al, 2004:32). Countries particularly in the Great Lakes (Kenya, Uganda, Rwanda, Burundi, Tanzania and Democratic Republic of Congo) and the Horn of Africa (Kenya, Uganda, Sudan, Ethiopia, Eriteria and Somali) have witnessed ethnic- related conflicts with Rwanda having the largest share. In Rwanda in 1994, for example, more than half a million people lost their lives. And more than three million were forced to flee to Zaire (Kinoti, 1994:1). This was a result of ethnic tensions that led to the rise of the Hutu power, an ideology that stressed that the Tutsi intended to enslave the Hutus and hence must be resisted at all cost.

In Kenya there has been a marked increase in ethnic conflicts in the recent times (Ogot, 1997; Rutto, 2000; Maina, 2000; Gecaga, 2002; Kahumbi, 2004). Rift Valley Province is the largest in Kenya. It has different groups including, Agikuyu, Kalenjin, Pokot, Abaluyia, Samburu, Maasai, Turkana and Marakwet among others. The Province has witnessed ethnic related conflicts from the 1980s in several of its districts, in particular Nakuru, Laikipia and Mt. Elgon. Occurrences of such conflicts have been largely connected with competition for political power, resources and prestige (Otunnu, 1997; Maina, 2000). This has resulted into human deaths, lack of peace, injustice, displacement of persons, and loss of property, underdevelopment and general disorientation of people's living patterns (Kinoti, 1994).

Of the three districts aforementioned, Laikipia West District has experienced ethnic- related conflicts in 1992 and resurgence in 2006, both attributed to fight over resources. This has often pitied the farmers against pastoralists and private ranch owners. The Church has had to intervene in 1992, 2006 and 2007 in order to build peace and foster reconciliation in the district. Laikipia West District is inhibited by farmers. They are mainly Kikuyu. There are also Pastoralists who are mainly Maasai, Turkana, Samburu and Pokot. Finally, are private ranch owners, majority of whom are white people.

Laikipia West District has been one of the districts where an outlawed sect of Mungiki members are distributed (Wamue, 2001). The churches that are predominant include Roman Catholic and the Presbyterian Church of East Africa (PCEA).

The Catholic Church has set up an elaborate network of more than 700 Small Christians Communities (SCCs) in Laikipia West District. These communities are prime units of the Catholic Church on the grassroots. The SCCs are made up of between 5 and 10 families. These

communities act as the source of information regarding any occurrence in the society. The SCCs are also organs that the Catholic Church uses to offer humanitarian assistance during the conflicts. These SCCs have also representatives of the Catholic Justice and Peace Commission (CJPC) which is an arm of the Catholic Church that promotes civic education, conflict resolution and democracy. The CJPC representatives gather all the information regarding conflicts and other issue and relay them to the national office who responds by giving out food, shelter and clothing.

PCEA Church in Laikipia West District has similarly set up a network of *districts.* The districts are group of families who meet once a week for prayers and sharing on any emergency issues. These *districts* channel their problems to the congregation. The congregation may help the victims directly if they have the resources or may contact the parish and presbytery for assistance. There are more than 500 *districts* in Laikipia West Districts and have been used in offering food and shelter to the victims of ethnic conflicts.

Peace building is a long-term process that covers all activities intended to promote peace and overcome violence (Paffenholz, 2003:14). This view is shared by (Wirmark et al, 1997) who observes that peacebuilding largely consists of the construction of an institutional framework that supports the peace as well as the building of non-violence culture. Some of the strategies that are used in peacebuilding and reconciliation are dialogue, co-ordination, reconciliation, participation, training, advocacy, networking, facilitation, negotiation, mediation and Problem Solving Workshops- (PSW) (Paffenholz, 2003:48-58)

Reconciliation refers to the act by which people who have been apart and split off from one another begin to walk together again towards peace and cohesiveness. Essentially it refers to the restoration of broken relationship or the coming together of people who have been alienated and separated from one another by conflict to create a community again (Asseffa & Wachira, 1999: 46).

In ethnic conflicts areas, churches have been among the peace actors, because peace and reconciliation constitute a very special mission. Moreover, the church is a mobilizing force that binds different people. This universal appeal necessitates the church to penetrate peoples' interior lifestyles. The Church can only actualize the potentials of peacebuilding and reconciliation because this is her divine prerogative. Reconciliation is, therefore, part of the Church's mission and of the ministry of every Christian (Wells, 1997: 14).

The Bible is the core point of reference for the Church. It highlights several principles of peacebuilding and reconciliation including love, justice, forgiveness and peace. These exalt the value of human lives and the rule of law. The Church is called the body of Christ. To maintain the integrity, churches must advocate for peace and love among their adherents. Ethnic conflicts are threats to the harmony of the society and integrity of the body of Christ. John Paul II, in his faith in Christ proclaims that:

> Violence is evil, that violence is unacceptable as a solution to problems, and that violence is unworthy of man. Violence is a lie for it goes against the truth of our humanity. Violence destroys what it claims to defend: the dignity, the life, the freedom of human beings. (John Paul II, 1979)

The Church is founded on Christ who is perceived by Christians as the "Prince of Peace" (Isaiah; 9:1-6, Luke 2:14; 19:38, Ephesians; 2:14, 2 Thessalonians; 3:16).He said that He came so that the world may have life in abundance (John 10:10). Peace and the Church are, therefore, inseparable. In the beatitudes, Christ gave a summary of his teachings: "blessed are the peacemakers for they will be called children of God" (Matthew 5:9). Peace and reconciliation are inseparable.

Thus the church is necessitated to mitigate conflicts in order to live to her mission. Non Governmental Organizations (NGOs), The Church and Church- Based Organizations (CBOs) such as Caritas, Diakonia, Inter-life, Church of Sweden, Swedish Mission, Covenant Church, Swedish Ecumenical Women Council and Swedish Mission Council have been involved in peace building processes in areas affected by ethnic conflicts in Africa (Akerlund, 2001:111). Likewise, the Church has been involved in peace building and reconciliation in the Kenya. The Church involvement has also been strengthened by her commissions such as, Catholic Justice and Peace Commission (CJPC) for the Roman Catholic Church, All Africa Council of Churches (AACC) and National Council of Churches of Kenya (NCCK) for some Protestant churches. The church, especially, Roman Catholic has been offering food and shelter to the victims of ethnic conflicts, with an aim of restoring peace. However, this act though noble, only reduces physical difficulties. Resurgence of ethnic conflicts is a clear pointer that such efforts have failed to realize lasting peace. The church has also been accused of abetting killings in some regions, for instance, Rwanda. This reflects limitations in peacebuilding and reconciliation (Tshcuy, 1997). This was also witnessed in Kenya during the post election violence of 2007,

when some churches and church leaders were accused of being partisan (Daily Nation, 28th January 2008).

African communities have their histories, which shape their mode of living and thinking. Their histories encompass their beliefs and practices. Akin to beliefs in the churches, African indigenous beliefs and practices are forces of mobilization and unity. In African traditional society, rituals were used to foster reconciliation and cement societal relationships. By use of different rituals and practices that bound warring parties, conflicts were resolved. These rituals and practices sometimes involved the whole community. Among the Luo community, for example, mothers of warring communities (Nandi, Kuria and Kisii), exchanged their suckling babies (Kombo, 2001). This gesture cemented relationships and brought conflicts to an end. Among the Agikuyu community, warriors were instructed not to kill women and girls of the warring community who were Maasai and Akamba but bring them to the village to be future wives. This kind of practice facilitated intermarriages among Agikuyu, Akamba and Maasai, thus remotely unifying the two communities (Kenyatta, 1961: 210). In this case, intermarriage was one form of peace making initiative in traditional African communities because in-laws (*athoni)* were viewed with sacredness and respect. It is also to be noted that women and babies were never killed during inter and intra ethnic conflicts; they symbolized life and the continuity of the community. There were other forms of practices that ensured peace was kept in the society. Examples include taking of an oath (*muma*) and sharing food as well as greetings.

Churches have condemned or ignored African rituals and practices despite their pacifying abilities. Failure of peace actors to use African indigenous methods of peacebuilding and

reconciliation perhaps could have contributed to the resurgence of ethnic conflicts. African beliefs and rituals are part of the African identity (Mbiti, 1970:6). Accordingly, they have deeper meaning and impact to any African community.

The major concern of this study, therefore, was to investigate the approaches used by the church in peacebuilding and reconciliation in Laikipia West District with a view of evaluating their successes and failures.

1.2 Statement of the Problem

Ethnic conflicts in Kenya are attracting special attention from different sectors, especially from the church (Kahumbi, 2004; Hasan and Gray 2002). This is because of their negative impact on social cohesion, economy and loss of lives. Similarly, the phenomenon of ethnic conflict compels peace builders to intervene in order to mitigate the occurrence. Peacebuilding is a process to reconcile the warring parties and to build a long lasting harmony. This process attracts various key players including, the, government, NGOs, Church and church based organizations.

Among the various players, the church is obliged to be major because of her divine mandate to reconcile and build peace. Besides having a spiritual mandate, the church should be a major social actor in many regions where conflicts occur because of her grassroots network. Thus, the bulk of peacebuilding and reconciliation is falls on the church, the conscience of society. Her mission is to consolidate peace. Peacemaking and reconciliation, therefore, are mandates and not merely options for the church, (Assefa and Wachira 1996:51). Indeed peace and

reconciliation are religious terms therefore inseparable from the Church ministry. The church, therefore, has a role to reconcile people and maintain call for peace. The value of the church is maintained as long as she actualizes peace and reconciliation in the society.

Moreover, African traditional societies had their own methods of peacebuilding and reconciliation. More often than not, these methods were effective because they reconciled African societies. But the Church has condemned them.

Despite the church having a mission of peace and reconciliation and being predominant, conflicts, especially ethnic conflicts continue to escalate in various parts of the country. This is an indication that probably there is a weakness in the methodology the church uses in peacebuilding and reconciliation.

The foregoing background leads to many unanswered questions. Has the church inculcated the message of peace and reconciliation to the society, especially in Laikipia West District where there has been resurgence of ethnic conflicts? How can this resurgence of ethnic conflicts in Laikipia West District be explained? What processes of peacebuilding and reconciliation does the church in Laikipia West District employ and how effective are they? How can the Church embrace the indigenous methods of peacebuilding and reconciliation without compromising its doctrine? These are some of the questions that seek answers in this study.

1.3 Objectives of the Research

1. To investigate the causes of ethnic conflicts in Laikipia West District.
2. To analyze the peace building and reconciliation processes employed by the church in Laikipia West District.
3. To evaluate and assess the relevance of African indigenous methods of peacebuilding and reconciliation among communities in Laikipia West District.
4. To suggest effective strategies that the church could employ in peacebuilding and reconciliation.

1.4 Research Premises

1. Ethnic conflicts in Laikipia West District are mainly caused by socio-economic and political factors.
2. The processes of peacebuilding and reconciliation employed by the church in Laikipia West District are limited.
3. African indigenous methods of peacebuilding and reconciliation can be supplemented by the church to address conflicts.
4. Complementary approaches are inevitable in effective peacebuilding and reconciliation initiatives.

1.5 Significance of the Study

This study is significant because, conflict in Kenya is becoming costly in terms of destruction of properties, loss of lives and negative impacts on economy. Therefore, the move of this study to contribute to possible methods of mitigating further occurrence of conflicts is laudable. Second, different groups put efforts to address ethnic conflicts may be without knowing the exact processes methods or approaches to use; therefore this work has suggested effective strategies. The use of effective approaches will prevent similar scenes in future. For example, if this was addressed; probably 2007/2008 post General Election violence would not have taken that direction.

Church has been condemning in blanket most of the African traditional belief systems. The present study has suggested to the church some effective indigenous methods of peacebuilding and reconciliation that she can adopt. The study is also a challenge also suggested to the policy makers to come up with policy that can be used by the church, NGOs and other peace actors in addressing ethnic conflicts and other related issues.

1.6 Scope and Limitations of the Study

The study explored the dynamics of the ethnic conflicts and church's approaches to peacebuilding and reconciliation in Laikipia West District between 1992 and 2006. The scope of the study in terms of population was about 40,000, but the researcher focused on 120 respondents. These respondents were drawn from CJPC, NCCK, village elders, in Catholic church and PCEA ministers as well and administrative leaders.

The study focused only on the two mainline churches. Catholic church and PCEA. In this way the study was limited to get diversified views from other denominations in the area.

1.7 Conceptual Framework

The conceptual framework that guided this research is constructed from a combination of several models of peacebuilding and reconciliation and theories advanced in the area of religion and peacebuilding.

The church teaches that it is not possible to be reconciled with God before people are reconciled with one another. This is because reconciliation must be among people before going to God (Mathew 5:23: -25; 18:23-35; 1 John 4:20). In this way the church acts as a bridging gap and reconciliation agent between God and human beings, and human being with the fellow beings. By and large, the church uses theological/penitence approach to reconciliation. The theological/penitence approach is perpetrator oriented in general and guilt-oriented in particular. Four dimensions of guilt have been indicated: towards other, towards the victim, towards self and towards God. The approach then proceeds in a well-described chain: submission-confession-penitence-absolution (Galtung, 2001: 4). However, this approach only works for the

Christian believers. Thus it is not fully applicable and effective in situation of ethnic conflicts which cut across other faiths. Nevertheless, this study finds submission and confession useful in its complementary approach.

Assefa gives brief summation of some of the most important values and principles in conflict resolution. He argues that conflicts cannot be resolved or peace be made unless the root causes of the conflict are identified and dealt with (enquiry). It is not possible to resolve conflicts and attain peace unless attention is given to the justice and fairness of the process as well as to the outcome of the settlement. The study picked enquiry as the first principle of Assefa's approach and ignored the other that partially falls in the human needs theory, which stresses more on the basic human needs (food and shelter).

Mwagiru (2000) cites the UN Charter (Article 33[1] and the African Union (Article 3 [4], which specify the methods of peaceful settlement of disputes. These include: negotiation, enquiry, mediation, conciliation, arbitration, judicial settlement, resort to regional agencies or arrangement, or any other peaceful means of their choice. The two articles provide for any other peaceful means, which presupposes that the outlined methods may be ineffective in some situation. Mwagiru (1998) classifies these methods as either coercive or non-coercive. Among the coercive methods are judicial settlement and arbitration. The non-coercive include: negotiation, mediation and Problem Solving Workshops (PSW). The study used some of the non coercive methods because they are in line with the essence of the church which promotes the spirit of dialogue and voluntariness.

In traditional societies, conflicts were resolved after careful enquiry on both warring communities involving members of society and finalizing with a ritual. These reconciliatory rituals cemented societal cohesion even with the ancestors. Among the Agikuyu, for instance, swearing with the soil *kwihita na tiiri* and hitting the goat *kuringa thenge* were rituals that many people avoided because it was feared that failure to honour them had dire consequences (Kenyatta, 1961:210). When taken, these rituals brought harmony and discipline in society; they bound people to the oath of peace, solidarity and respect.

African religious and cultural traditions understand reconciliation as peace and a return to harmony, manifested in a person's interior and exterior state of being. Reconciliation is also beneficial and active goodness, which shows care and concern for the well being of others. Generally, African indigenous methods fall under the symbolic approach to conflict, which uses rituals as a method of reconciliation. This study recommends integration of rituals in conflict management approaches in Africa because they are part and parcel of the African identity. The African indigenous method was used in Rwanda through *Gacaca* Courts. Originally, the *Gacaca* settled village or familial disputes. The courts were informal means of solving disputes around issues like theft, marital issues, land rights, and property damage. They were constituted as village assemblies, presided by the elders, where each member of the community could request to speak. The trials were meant to promote reconciliation and justice of the perpetrator in front of family and neighbors. In relation to genocide, the *Gacaca* process provided a basis for settlement; the system emphasized the importance of accord, condemned the guilty, and promoted collaboration between the decision makers as well as among the spectators

Cognizant of the varied models and approaches of peacebuilding and reconciliation, the current research is guided by a complementary approach. This approach entails a mutual combination of theological/penitence approach used by the church, Assefa's and Mwagiru's models and symbolic approach based on African indigenous methods. The complementary approach integrates: enquiry in Assefa's model, submission and confession used by the church, mediation and PSW, Mwagiru's non-coercive methods and ritual reconciliation in African indigenous approach. This is seen as most effective because it involves all the methods of peace building and reconciliation including African indigenous methods, which had been sidelined or totally rejected by the church and other contemporary approaches. The conceptual framework is presented next:

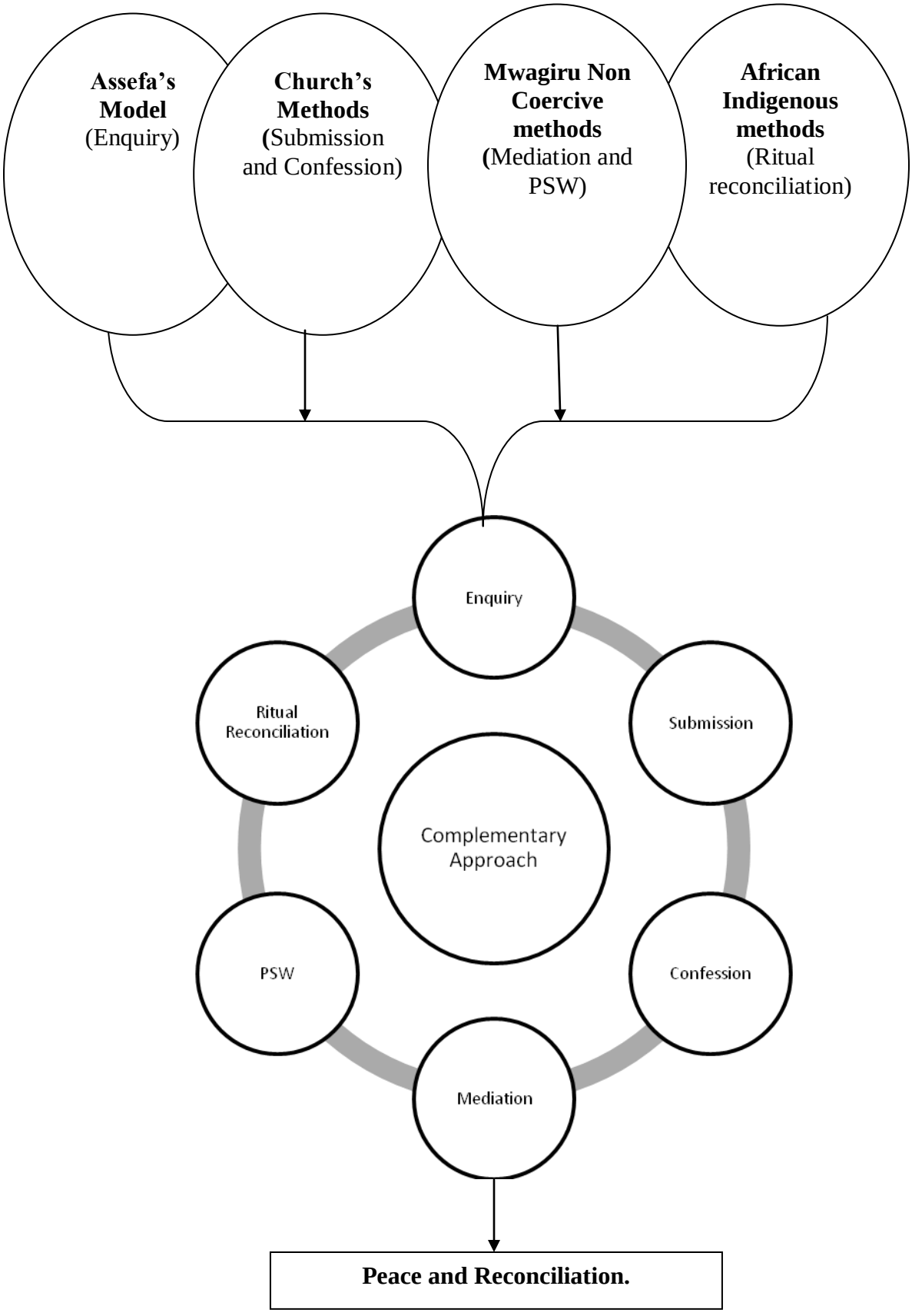


Fig 1.1: Complementary Approach Conceptual Framework

The conceptual framework in Fig 1.1 entails an interdependence application of the varied individual methods of peacebuilding and reconciliation. These methods are combined to yield a complementary approach towards sustainable peacebuilding and conflict resolution.

Each method is unique in itself and hence has intrinsic value which the other lacks. From Assefa's model, the research picks the enquiry part which entails a comprehensive search of the probable cause of conflict. This is geared towards unearthing unbiased probable cause of the conflict. Enquiry disregards ethnic, political or social affiliation because its ultimate end is to get the truth of the matter.

From the church model, the research picks submission and confession which is applicable to Africans who may be non-Christians as it is also African. These two parts entail a sincere contrite acceptance of the mistakes done and readiness to accept forgiveness. The basic tenet that informs this process is the truth about his or her involvement in the conflicts. Truth entails the involved parties or ethnic communities disclosing all mistakes and heinous acts done. In Agikuyu tradition *ndahikio* involved members undergoing a ritual to exonerate the mistakes done.

The research then picks Mwagiru's Non Coercive methods; Mediation and PSW to nurture the spirit of dialogue between the warring communities. Mediation entails bridging the gap between the warring communities by capitalizing on the commonalities that act as the connectors. The PSW on the other hand involves holding workshops and meetings with aims of mutually

looking for solutions to the problems facing the communities. The non coercive methods were informed by the principles of dialogue, voluntary and responsibilities.

To lay emphasis on the usefulness of African indigenous methods of peacebuilding and conflict resolution, the research recommends ritual reconciliation. This method is informed by the attachment that communities have to their rituals. The ontological connection of the rituals to daily human activities and practices necessitates its inclusion in the complementary approach to peacebuilding and reconciliation.

This study holds that escalation of ethnic conflicts results from lack of effective methods of resolving the varied root causes of the conflicts. Thus, by integrating the four approaches (Theological/penitence, Assefa's, Mwagiru's and Symbolic approach) of peacebuilding and reconciliation, the study provides effective ways of preventing and managing ethnic conflicts.

The four approaches are all based on non-violent ways of resolving ethnic conflicts. They all hold that violence is evil and should be shunned at all cost. In addition, the approaches promote dialogue as the way of reconciling warring parties. Such parties would come together and reach consensus favorable to both sides.

Osaghae (1995) proposes that African approaches to ethnic conflicts are applicable to peacebuilding and reconciliation. The African approaches provide Africans with a chance to participate in managing ethnic conflict as they are both authors and owners of management of ethnic conflicts. Hence, there is need to implement and re-invent traditional practices within a

modern order. Traditional methods of prevention and conflict management have been used in dealing with inter-personal or inter-community conflicts especially in Rwanda.

Ethnic conflict involves disorientation of the normal human living pattern. To bring normalcy in the society, all aspects of human being must be targeted. A complementary approach that involves different methods which target diverse aspects can achieve a long lasting solution. That is, the socio-religio-cultural aspects of human being are treated and given the necessary attention that had been excluded from the previous attempts to bring peace. A model and methodology suggested by this research will complement several methods with each other. The complementary approach which follow the cyclic process involving Enquiry, Submission, Confession, Mediation, PSW and Ritual Reconciliation. .

1.8 Conclusion

The Catholic and PCEA churches have been in the forefront to mitigate the recurrence of ethnic conflict in Kenya especially, in Laikipia West District. However, the two churches have been excluding African indigenous methods of peacebuilding and reconciliation.

This research therefore, attempted to answer the questions as to why there has been resurgence of ethnic conflicts in Laikipia West District; what approaches of peacebuilding and reconciliation have the Church in Laikipia West District employed and how effective have these been and finally how can the church integrate indigenous methods of peacebuilding and reconciliation without compromising its doctrines?

The research is informed by the theory of Complementary Approach to peacebuilding and reconciliation. This conceptual framework entails application of several peacebuilding and reconciliation methods, including the ritual reconciliation in order to mitigate ethnic conflicts.
Many studies have investigated the expansive area of ethnic conflicts in Kenya. Such studies are reviewed in the following chapter with a view to examining the findings as well as showing the gaps that this research attempted to fill.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter reviews thematically the relevant literature guided by the research objectives. These could be summarized as: ethnic conflicts in Kenya, peacebuilding and reconciliation, role

of the church in peace building and reconciliation and African indigenous methods for peacebuilding and reconciliation.

A lot has been written about ethnicity as a source of conflict in Africa. It is suggested here that ethnicity *per se*, in the absence of its political influence, does not cause conflict. There is evidence to suggest that where ethnic conflict has emerged in Africa, there have always been political machinations behind it (Nnoli, 1998). Inclusion of politics in ethnicity often takes place in a situation characterized by an inequitable structure of access. Such structure gives rise to the emergence of the "in group" and the "out group" or “we” and “them”. When the ‘out group’ tries to break the structure of inequality the ‘in group’ responds by building barriers to access that ensure the continuation of its privileged position. At the centre of this scenario are the elites who, feeling excluded or threatened with exclusion, begin to invoke ethnic ideology in the hope of establishing a "reliable" base of support to fight what is purely personal and/ or elite interests.

2.2 Ethnic Conflicts in Kenya

Conflicts are part and parcel of human societies because societies have variations. Thomas Hobbes (1588-1679) in his Moral and Political philosophy held that, human beings are essentially egoistic, that is, they toil and struggle to quench their ends. When consensus and mutuality lack, human beings and other animals tend to fight over the available chances and

resources, this eventually could lead to conflict which usually turns violent as the case in Kenya in 1992, 1997 and 2007.

The observable fact of violent ethnic conflicts in Kenya has attracted enormous interest from scholars since the outbreak of ethnic clashes and the underlying causes of their outbreak. Such works include, but not limited to, Gecaga (2002), Kahumbi, (2004), Maina, (2000) and Rutto, (2000)

Kahumbi (2004) contends that preventing conflict from re-igniting is important as preventive action before conflict arises or become full-fledged war. He adds that the goal of post-conflict building is to consolidate peace. But he fails to give out possible ways of preventing conflict from re-igniting.

Gecaga (2002) traces the various causes of ethnic clashes in Kenya. Causes include colonialism, which compressed communities into tribal cocoons through their ethnic barriers and isolation. Some ethnic groups were disposed off their land. That created economic disparities into different regions and uneven distributions of social amenities such as schools and hospitals. In addition, she argues, colonialism promoted ethnic consciousness at the expense of nationalism and patriotism. The other causes of ethnic clashes are opportunism, unfair distribution of economic resources and political power along ethnic lines. Gecaga (2002) shares the views of Adedeji (1981) and Haugerud (1995) who blame colonialism as the main cause of ethnic awareness. The colonial settlement led to landlessness, creation of tribal reserves and divided society into ethnic entities as earlier indicated. However, Adedeji, Haugerud and

Gecaga seem to generalize the effect of colonialism in Africa without considering countries such as Tanzania which have had no serious ethnic clashes.

Rutto (2000) in his study on community relations and democratization processes among the Kalenjin communities of the Rift Valley Province, perceives the outbreak of ethnic clashes in parts of the Rift Valley in 1992 as a demonstration of the bitter ethnic relations due to the perception that Agikuyu grabbed land in Rift Valley. He argues that the absence of a strong constructive inter-ethnic social structure was a source of ethnic conflicts with ethnic biases, myths, stereotypes and misinformation aggravating ethnic differences. Rutto's argument of the absence of a strong constructive inter-ethnic social structure as the cause of ethnic conflicts underestimates the potentialities of some realities that connect humanity such as religion, belief in rites and rituals.

Rupesinghe (1996) in his argument on ethnicity and power in the contemporary world defines ethnic conflict as cleavages between groups based on differentiations in ethnic identities. He argues that ethnic groups have prejudices and stereotypes about others. But for him, these attitudes have not normally turned to conflicts unless manipulated and organized by political leaders and elites who use stereotypes as fertile ground to cultivate support for their political and economic aspirations. Rupesinghe brings out the issue of manipulation, which institutions such as churches can use their mobilizing force to cultivate a culture of peace and harmony among people. In Kenya, for example, political leaders have been accused of manipulating their ethnic

communities to demonstrate against the government when one of their own is connected with corruption or sacked from a government position.

The above reviewed authors have concentrated on giving the possible causes of ethnic conflicts. The varied causes have shown the complexity of ethnic conflict. The historical injustice such as colonialism has been instrumental in disorienting social cohesion due to negativity it planted on different ethnic groups. Economic disparities have also been identified as the possible causes of ethnic conflicts. Related to economic imbalances is unequal distribution of resources and assets, which actually have run through all the authors as one of the main causes of ethnic conflicts. Cognizance of the fact that there are many causes of ethnic conflicts, the current research, therefore, holds that occurrence of ethnic conflicts is precipitated by lack of effective methods of resolving the varied root causes of ethnic conflicts. Effective methods ensure that every aspect of ethnic conflicts is treated in a special way. The current research, therefore explored the methods of Peacebuilding and Reconciliation employed by the churches in Laikipia West District with the aim of proposing an all-inclusive method.

2. 3 Peace Building and Reconciliation

Peace building is a long-term process that covers all activities intended to promote peace and overcome violence. According to Paffenholz (2003) the overall aim of peace building is to prevent violent outbreaks of conflicts or to make sustainable transformation of violent conflicts into peaceful action. Thus, conflicts can be dealt in a constructive and peaceful manner.

According to Wirmark (1997), managing ethnic conflicts is elusive because interest groups sometimes want to benefit from the same conflicts they want to manage. She cites the example of Kenya's political establishment, which during the ethnic clashes of 1992 and 1997 exhibited partisanship in solving the clashes. As stated earlier, political affiliation is one of the causes of ethnic conflicts. Thus, Wirmark's assertion is probably true. Indeed in 1992 and 1997, there was the General Election that overly used ethnic blocs. It was noted that ethnic conflicts occurred in areas perceived to oppose the then ruling party, Kenya African National Union (KANU). In such scenario, management of ethnic conflict by the government of the day was unjustifiable due to its lack of neutrality. It is with this apparent lack of neutrality by the government that religious groups and churches come in to consolidate peace and to support structures that tend to support peace.

In his Action Programme for Peace (1992), Boutros Boutros-Ghali a former UN Secretary General. He wrote about peacebuilding after conflicts as an action to identify and support structures which would tend to strengthen and solidify peace in order to avoid relapse in conflict (ibid, 21). He further notes that peacebuilding implies building structures for peace in all phases of a conflict, not merely after the violent phase has been replaced by a fragile peace. Structures that contribute to strengthening and solidifying peace can be institutions that offer forms for peaceful conflict resolution or that prevent violence, such as church institutions.

Overview of Scheper (2002) on women, war and religion, highlights prevention of violent conflicts by underlining need to explore newer approaches. Further, he notes that peaceful solutions to violent conflicts need to be sought especially those that deal with communities at

different levels. Maina (2000) in her study on ethnicity among the communities of Nakuru District discusses various strategies of managing ethnic conflicts. These include channeling of power to methods that attract unity such as one party state; reallocation of resources to the less disadvantaged; enforcement of laws that call for co-existence into various communities and use of a national language policy and common ideology.

Maina (2000) seems to think about ethnic conflicts from the national scale, hence her strategies of one party state. She fails to realize that ethnic conflicts start at the grassroots where people interact in their daily chores. She further proposes reallocation of resources to less disadvantaged but he does not suggest the reallocation process. All these are geared towards attaining equality, but equality without peaceful coexistence will rarely stand.

Generally the works under review in this section offered insights in to the research by identifying and discussing some of the methods that are used in peacebuilding and reconciliation. However, the works have not evaluated critically the roles of the churches in peacebuilding and reconciliation which is the main task of this research.

2.3.1: The Role of Church in Peace Building and Reconciliation

The role of the church in peacemaking and reconciliation is strengthened by the fact that the social and political crisis in the society questions radically the message of the gospel. According to Thomas Aquinas (1946), peace is the tranquility that flows from right order. When we put right order into the structures of our society, the tranquility that results is peace. Many people, however, perceive peace as the absence of war or violence. In this model, peace is seen

as the transformation of contextual and destructive interactions into more co-operative and constructive existence.

The Church's charisma and likewise her unique nature vis-à-vis reconciliation, at whatever level it needs to be achieved, lies in the fact that she always goes back to that reconciliation at the source. For by reason of her essential mission, the Church feels an obligation to go to the roots of the conflict, in order to bring healing and to re-establish, so to speak, an equally original reconciliation which will be the effective principle of all true reconciliation. Therefore, the Church has the mission of proclaiming this reconciliation (Paul II, 1984).

In the context of the change now taking place on the continent, the church has a role to play in reducing or eliminating all together the root causes of simmering or open conflicts and effecting true peace. One way of effecting true peace is by becoming agents of peacebuilding and reconciliation (Magesa, 2003:90). Marvin C. Ott enumerates the characteristics and skills of a successful mediator in conflict situations, in our case, the church. Indeed the church has impartiality regarding issues of dispute; it commands respect of and is acceptable to all protagonists; it has the knowledge and skill to deal out with challenging issues of conflict. These characteristics informed this study in its pursuit of structuring the complementary approach.

Magesa (1996) equates peace with conflict transformation and resolution. He maintains that peace is achieved only when the root causes of the differences of conflicting relationships are explored and resolved. He defines reconciliation as "the act by which people who have been apart and split off from one another begin to stroll or match together again" (Ibid). He equates

reconciliation with conflict resolution, but in his view, reconciliation has dimensions and more profound implications, because it makes an individual to transcend the ethnic affiliation and embrace the sense of love, which unites all people.

2.3.2 The Church and Healing After Conflict

Throughout the world, throughout history, and even more so today, people are longing for a life with dignity in a just and sustainable community. In spite of this yearning, we see incessant ethnic conflicts across many countries and regions in the world.

Observing this tendency of human beings committing themselves to kill others, Joseph Montville (2001) argues that religious values have a very significant role to play in highlighting and reversing this destructive groups' process. This is the parabolic role of any church in society: to be a source of influence, in organic and pervasive ways as a free corporate decision-maker in the society. However, the pervasiveness of churches will become a reality if all religious faiths realize that the God reflected in the Scriptures is beyond the Church doctrines as the living deity of the universe.

Though Montville's argument is based on inter-religious faith, it can apply to Christian Churches in Kenya. According to Magesa, there are four core values that promote healing in a conflict situation from a religious worldview. The first value he notes is the fact that all human beings have "human dignity" or rather all human beings are created in the image of God (Magesa 1987).

Second, human beings live in God's world. Therefore as creatures, they need to accommodate one another. Third, religion or rather churches should help humanity to cross the boundary of negative ethnicity that characterizes our society (Magesa, 1987:71-86).

Churches should thus emphasize commonality of Kenyans particularly the essential characteristic of humanity, shunning the accidental characteristics such as political party affiliation, negative ethnicity and the geographical divides.

Fourth, churches should preach the Gospel. They need to emphasize that justice is required for human prosperity and peace. Therefore, church leaders, as shepherds who tend congregations comprising diverse political, socio-economic, cultural and ethno-linguistic backgrounds need to be impartial on various standpoints as heads of churches. This will limit divisions within congregations, hence harmony and unity (Kobia, 2005).

2.3.3 The Church and the Ministry of Reconciliation

Chile is one of the Latin America countries which suffered the same effect as Kenya from trauma and continued suffering from dictatorial regimes, discord and enmity (Aldunate 1997:45-47). As Kenya, Chile's wounds are rooted in the land issues and the extreme poverty of

vast majority and population. Human rights' violation reached its peak during President Pinochet's regime. Over the years, different attempts of reconciliation have been made. Church has taken a good lead on this perspective on the basis of its Christian ministry. Taking an example from the Church in Chile, the Kenyan Church has to take the core inspiration of reconciliation that stems from the Gospel:

> So then, if you are bringing your offering to the altar and there remember that you have something against your brother, leave your offering there before the altar, go and be reconciled with your brother first, and come back and present your offering (Matthew. 5:23-24).

Also the Lord's Prayer holds … forgive us as we forgive those who trespass against us (Matthew 6:12).

Churches in Kenya therefore must emphasize the condition of reparation for the offences and injustice committed against one's neighbor. God commands his people to learn how to forgive. This does not mean that Christians have to renounce reparations or the seeking of sanctions from the law. Rather they are called to include the offender or enemy in their love and that they do away with hatred.

Therefore, the Church must first in its proclamation of reconciliation speak out forcefully against hatred. Second, the transgressor must acknowledge his or her sin and make reparations for it as much as possible in order to enter into a relationship of love. Third, in order to rescue the transgressors, the Church must concern itself with this reparation and not leave transgressors in their sin. Fourth, the Church has a duty to encourage the government to have laws that promote justice for the sake of national reconciliation. Lastly, if there is amnesty, the civil authority should apply it only in the name of the common good. The Church has a duty to promote that common good.

The Church in Kenya has to realize that reconciliation in matters of injustices and human rights violation, ethical and theological discernment is needed. In Chile, reconciliation through *justice and equity* was promoted by Marxist thoughts and teaching of the Church. Since the Catholic Church owned a lot of land, some bishops-such as Manuel Larrain of Talca and Raul Silva of Santiago decided to have reconciliation in its concrete and objective sense. They radically divided church lands among small landholders and tenants farmers. Other bishops and religious congregations imitated this gesture. This should be the case in Kenya where the Church own large tracks of land amidst the landless congregation. The Church in Kenya should go ahead through joint statements and activities in great pain to educate Christians about these changes that are demanded by justice and equity.

The reviewed authors justify the involvement of the churches in peacebuilding and reconciliation by delineating their special mission. But they have not shown the methods that the churches can use in building peace and facilitating reconciliation. Churches may get into difficulties when brokering peace due to lack of proper methods. The current research, therefore, endeavored to establish the process of peacebuilding and reconciliation, which the Churches use in Laikipia West District. At the same time the study tried to investigate whether they have been fulfilling their mission of building peace and reconciling the community.

2.4 African Indigenous Methods of Peace Building and Reconciliation

An increasing number of scholars dealing with conflicts and practitioners are writing about indigenous methods of peacebuilding and reconciliation which fall under symbolic approaches

to conflict, lending legitimacy to its inclusion in conflict theory and giving the field new language to use in its analysis of conflict (Lederech 1997; Volkan 1990). Symbolic approaches to conflict grow out of an understanding that humans need to symbolically understand who they are and how they relate to their environment; worldviews are shaped by personal experiences, the cultural groups to which an individual belongs (Schirch, 2001).

Prior to the advent of western colonial rule, traditional African societies had their own institutions, customary practices and rituals that guaranteed social harmony between the various components of society. However, the Colonial rule, various post-independence governments and churches have suppressed or distorted the African institution, customary laws and rituals, (Mbennah, 2001)

Ntabona (2001) contends that African communities had several ways of resolving conflicts by using traditional institution, which embodied moral authority. He gives an example of Bashingantahe institution in Burundi, which consisted of people, empowered in order to be responsible for truth justice and peace in their environment and wherever they were. Kagabo (2001) further gives credit to Bashingantahe due to its role in seeking peace during crisis, and partly, because of the potential it has continued to contribute to the peace process in Burundi.

Mbennah (2001), Ntabona (2001) and Kagabo (2001) have shown the propensity of the African indigenous methods of peacebuilding and reconciliation in resolving peace. The methods efficacy shows further that they were all inclusive. Traditional African societies sought active

players in the society who included the spiritual leaders. This is an indication that these methods were all inclusive.

African Indigenous methods included rituals. Ritual functions relating to identity seem to be important to the process of reconciliation in three ways. Ritual can transform people's identities, create new shared identities for people in conflict, and heal the wounds that may result from conflict (Schirch, 2001). Moreover, rituals regulate relationships in communities. They serve as ways of defining identity and providing the social lubricant to relate to others and to the surrounding world. Therefore, rituals are special contexts conducive to the symbolic transformation of identity and reframing of conflict towards sustainable and coexisting relationships (Ibid, 147).

In Traditional societies of Africa, various conflicts caused by different issues attracted various approaches to their resolution. Most conflicts resolution methods were predominantly local. Conflicts were among individuals, villages, communities or tribes and /or tribal leaders. When colonialists came to Africa many indigenous practices were suppressed. This was later supported by the arrival of missionaries who demonized many practices, for instance taking oath among others.

2. 4. 1. African Traditional Values

The concept of "warp and weft", which is about two basic and interwoven elements, has been used from the very beginning of weaving through to date. The concept denotes that even if the most complex of designs are woven into a piece of cloth, the basic structure is formed by two interwoven sets of thread, traditionally called the warp and weft. The concept is evident in the

conflict transformation system of Africa. One of the two basic elements – the warp - is the tradition of family or neighborhood negotiation, which is normally facilitated by elders (Bob Manuel, 2000). The other basic element – the weft - is the attitude of togetherness in the spirit of human hood, *kparakpor*. "*Kparakpor*" is a Yoruba word for humanhood, Ubuntu in the Zulu language of South Africa, *Ujamaa* in Kiswahili as demonstrated in African socialism in Tanzania and *Nyumba* a concept among Kenya's Agikuyu denoting a family feeling of togetherness)

This concept points to the commitment to the community, as men and women of all ages are allowed to participate meaningfully and corporately. The concept emphasizes the communitarian spirits, association and relationships, as well as a collective goal, which is peace.

2.4.2 African Conflict Transformation Methods

When focusing on Africa, Bob-Manuel (2000) advises theorists to try as much as possible to move towards real life in all practicality. Social realities within societies should be taken seriously. Conflicts should be viewed as non-isolated events in their social contexts. The elders from a family, clan or state see their traditional objectives in conflict resolution as moving away from accusations and counter-accusations, to soothe hurt feelings and to reach a compromise that may help to improve future relationships. They also dwell on values, aspirations, perceptions and visions. All over Africa, people have deeply-rooted cultural commitments. In many of the conflicts in Africa, this cultural heritage plays a decisive role (Bob Manuel 2000).

In Africa, family ties and community networking are constantly respected, maintained and strengthened. When there is a dispute among various parties, priority is given to restoring

relationships. During dispute settlement, which would normally involve supporters of the disputing parties and the elders meant to talk the matters through, relationships are given prime attention. Indirect relationships are analyzed along with direct ones to see cross-stitching potentials For example, if both of the disputing parties happen to be musicians, this commonality may be utilized as a converging factor. The fear of sorcery or divine punishment is also used to show what the breach of peace would bring upon the society and the conflicting parties (Bob Manuel 2000).

A western mediator may begin the exploration by retracing the steps of the parties to the point of the initial conflict. But an experienced African elder, considering the social realities, may start from a vintage point further back and try to form a frame of social reference. Critical questions may include: Who are you, and where are you from? Explain your family link. Where did you grow up? What do you like doing? These may provide clues, not only about immediate causes, but will reveal long-standing grievances, thus offer a wider and deeper insight into the differences and similarities among the parties. Parties often have fairly similar needs, but rather different interests. They may also have similar or different ideologies and beliefs. The age and power differences must also be considered. All these help the African elder in the discussion to get at the remote and immediate causes.

Bob-Manuel (2000) says that among the Ndendeuli of Tanzania, mediators play active roles in conflict solving by suggesting an agreement and get as far as pressurising the parties into accepting it. Pressurising can be done through talking or singing, shaming and ridiculing. This method can be used in contexts where it is acceptable and in instances where the cause of the

dispute is self- evident. In an effort to change the behavior of troublemakers, through ritualized or ordinary conversations, anti-social and conflict-causing conducts are put to shame. This is by individuals gifted in poking fun at others, in jocular ways. Comedians and singers among other social commentators can here be of great influence.

The concept of 'Nneka' (an Igbo word meaning mother is supreme) a belief in the traditional Igbo society in Eastern Nigeria refers to women as sustainers and healers of human relationships. Achebe, (1970) in his well-known novel "Things Fall Apart" explains that: "when a father beats his child, it seeks sympathy in its mother's hut. A man belongs to his father when things are good and life is sweet. But when there is sorrow and bitterness, he finds refuge in his motherland. Your mother is there to protect you."

Bob-Manuel (2000) narrates that the Luo women of Kenya were at the forefront in the various stages of peace processes, for instance, preventive diplomacy, peacemaking, peacekeeping and post conflict peace building. They used methods such as direct or indirect interventions through elders and women's networks that existed within warring parties. When a conflict was perceived through preparation for war or actual outbreak of war, women got together and discussed the issue among themselves. They then asked the elders in their clan or community to arrange for a dialogue with those of the opposing clan or community. If the elders ignored them, the women from one community arranged to visit their counterparts in the enemy camp and built alliances as a strategy for convincing the elders in both camps to resolve their conflicts in non-violent ways. (Brock-Utne, 1985). This was because women knew they and their children were the greatest casualties and the most vulnerable in war or conflict situations.

Women in Pokot, Samburu and Agikuyu communities even had the capacity and the ability to make peace at the eleventh hour. They would block, with their hands raised, the path of warriors who had set out for battle and the warriors would then turn back. No warrior or elder could ignore the women's cry for them to refrain from battle and no woman ignored her moral obligation to intervene and create peace in the face of violence.

Among the Agikuyu community, a woman only needed to stand between two men engaged in a fight for them to stop. Also among the Luo community, if one sought refuge in a woman's hut, the opponent was forced to abandon the fight, in domestic fights as well in communal conflicts.

Therefore, conflict resolution should not be the responsibility of a privileged few alone. Rather it should be a participatory process in every sense, involving all affected people. African intellectuals and professionals in the field of conflict studies should seek to inculcate African ethical values into modern academic structures, especially in conflict resolution (Brock-Utne, 1996).

The involvement of all actors in peacebuilding is crucial in coming up with long term peacebuilding and reconciliation strategies. Intellectuals and professionals will give their interpretation based on their wide experience on the theoretical level. Elders at the grassroots will give their views according to the experience at the grassroots and community level. However, in addressing questions about the nature of involvement between the professionals and the village elders, it is important to distinguish between the initiatives of community members working for change within their own societies and those who work in cultural contexts

other than their own. Efforts to professionalize the field should in no way disempower people from advocating for inclusion or working to strengthen inter-group relations in their own communities.

2.4.3. Conclusion

From the available literature, several issues can be underlined. First, most of the studies on ethnic conflicts examine the causes. Some have concluded that the colonial era has had an upper hand in planting the seed of ethnicity in Kenya. Others have blamed political dominance for the presence of ethnic conflicts in Kenya. Multiparty and democracy have also been highlighted as the sources of ethnic conflicts. Nonetheless, these causes have only been mentioned briefly and only by a few researchers. Therefore, there is need to research on approaches and efforts by churches towards peacebuilding and reconciliation.

Second, the church has been highlighted as one of the actors among others in peacebuilding and reconciliation. However, the methods that the church employs in seeking to bring peace and foster reconciliation are limited to western theories and practices. Failure to include other methods of peacebuilding and reconciliation, especially African indigenous methods of peacebuilding, has necessitated this study to research on the use of complementary approach.

Third, ethnic conflicts occur in communities which have their traditional values and practices. But these values and practices have been sidelined in the attempt to bring peace and reconciliation. The church as the main actor in peacebuilding and reconciliation has not utilized

the traditional values and practices. Therefore, this research was formulated to establish how all possible methods of peacebuilding and reconciliation can be mutually utilized.

This study observes that if human beings are to live in societies where co-existence is possible, they must find ways of working with emotions, perceptions and worldviews of the warring communities. The way of appreciating the efficacy of African indigenous methods of peacebuilding and reconciliation is by incorporating them in the process of peacebuilding and reconciliation. Therefore, Catholic and PCEA churches in Laikipia West District can borrow a leaf from the traditional African society and incorporate the African indigenous methods of peacebuilding and reconciliation among communities living in Laikipia West District in their search for sustainable peace. The current research, therefore, explores Church's approaches to peacebuilding and reconciliation in ethnic conflicts areas in Kenya, a case study of Laikipia West District.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction.

Chapter four has several tasks. First, is to describe the research design used. Second, is to present the scope of the study showing the size, location and population of the study area. Third, is to explain the target population, sampling procedures and research instruments that were used in the collection of primary data. Finally, is to describe the kind of data that was collected and the methods of analysis that were used in the research.

3.1 Research Design

The research design used in this research is a descriptive survey. This is a method of collecting information by interviewing or administering questionnaire to a sample of individuals (Orodho, 2003). In this research, we collected information from respondents and their opinions regarding the church's role in peacebuilding and reconciliation in Laikipia West District. The researcher used both primary and secondary data to meet the objectives and conclude the premises. The former were obtained using questionnaires and interviews while the latter were acquired by reviewing books, reports, journals and articles.

3.2 Study Area

The study was carried out in the Laikipia West District (cf, appendix 1, Maps 1.1 & 1.2 pp 105& 106). It is one of the new districts of Rift Valley Province. The district borders Samburu District to the North, Laikipia Central, Laikipia East, Laikipia North and Isiolo to the Northeast, and Koibatek and Baringo districts to the West. The district covers an area of 9,693 KM2. 57% of land area is under ranching (Laikipia West District Development Plan, 2007-2008:4). The district has witnessed two ethnic related conflicts in 1997 and a recurrence in 2006, both attributed to political issues and fight the over resources (Mbaria, 2006: 23). The Catholic and PCEA churches are predominant in the area, with an average membership of 20,000 each. (*Kenya Catholic Directory*, 2006).

Three out of the 10 sub locations (ref, appendix 4) in Laikipia West District were sampled. These are Magadi, Lonyek and Sipili. The three areas were selected by use of cluster random sampling. Villages were used as clusters. This method allowed for the division of the study population into clusters (Kombo &Tromp, 2006:80).Cluster sampling was used in this research because it allowed the researcher to randomly select intact group from a large geographical area where it was not possible to obtain a sampling frame.

3.3 Target Population

The targeted study population was about 40,000 (Central Bureau of Statistics (CBS), 1999 Population Census). Respondents included church ministers (priests and pastors),

representatives of church organizations (CJPC and NCCK), church members, village elders and administrative leaders. The respondents were selected by use of purposive sampling. This sampling technique allowed the researcher to handpick cases that had the required information with respect to the objectives of the study. The criteria used included age range, religious affiliation and educational level.

3.4 Sampling Procedure

Respondents were drawn from Magadi, Lonyek and Sipili locations. These locations are within Laikipia West District. The respondents were sampled from churches, villages and the administrative office. The sampling methods used include: simple random, cluster, snow ball and purposive where appropriate. Gender balance was taken into consideration. Accordingly the researcher used 50: 50 basis when choosing the respondents and where applicable.

Church ministers were sampled from their specific churches, that is, 1 from Catholic and PCEA through purposive sampling. The researcher used the church position in terms of hierarchy as the criterion to sample them. In total we had 6 respondents in this category out of 24.

Representatives from CJPC and NCCK were sampled from the respective organizations also through purposive sampling. The researcher used the educational level and position held in CJPC and NCCK as the criteria for sampling. This category had 6 respondents out of 24.

Church members were sampled equally from the Catholic and PCEA through purposive sampling. This technique allowed the researcher to handpick the respondents who were above the age of 18 years. Preference was given to members who were willing to complete the

questionnaires. Some expressed discomfort to share the information due to fear of victimization. Church member category had 90 respondents out of 120.

The village elders were also sampled from the study areas by use of purposive sampling and snowball method. In the purposive method, the researcher handpicked a village elder who was above 60 years. Through snowball method, the researcher depended on the handpicked village elder to name other elders. However, only those who were aged above 60 years were interviewed. This category had 12 respondents.

Purposive sampling was used to select the administrative leaders. This category had 6 respondents.

Sample Size and Selection

The sample size was 120 respondents, distributed equally among the three study areas. The equal distribution of respondents in the three study areas was done in order to get the equal chances of respondents, thus drawing our conclusions from the same numbers. The distribution was as follows:

Table 3.1: Sample Size and Distribution

Study Areas	Church Ministers	CJPC & NCCK Representatives	Church Members	Village Elders (60+ years)	Administrative Leaders	Total

Magadi	2	2	30	4	2	40
Lonyek	2	2	30	4	2	40
Sipili	2	2	30	4	2	40
Total	6	6	90	12	6	120

3.5 Research Instruments

The research instruments used in this study included close and open-ended questionnaires and structured interview schedule.

The close and open-ended questionnaires were administered to church ministers and church members. These two categories of the respondents have pivotal roles in the church hence their views were considered as representing the views of the church in general. The close and open-ended questionnaire aimed at getting in-depth information about the church on specific issues with regard to ethnic conflicts and peacebuilding.

The structured interview schedule was administered to CJPC, NCCK, village elders and administrative leaders. Although there are many research instruments, this study used close and open-ended questionnaires and structured interview schedule because of the sensitivity of the research topic. The two used instruments ensured that the researcher got in depth information and an insight into the respondents feelings, background and motivation. These aspects of

respondents were important in the study which focused on the causes of ethnic conflicts among others issues.

3.6 Data Collecting Procedures

Questionnaires were distributed to the sampled church ministers and church members by help of two research assistants who were conversant with research methods and the geographical area of study. The research assistants were a male and a female. The research assistants were purposively selected due to their access to the respondents.

The principal researcher trained them on how to use the questionnaire. Over 100 questionnaires for the various categories of respondents were distributed.

The research assistants administered questionnaires to 6 church ministers and 30 church members. The principal researcher also interviewed 3 CJPC and 3 NCCK representatives, 12 village elders of above 60 years. Four elders were drawn from each study area only. Six administrative leaders were also interviewed using the same details of the questionnaire. Interpreters were used when interviewing village elders because of language barriers.

3.6 Data Analysis Procedures

The data for this study was obtained from primary sources. Primary data was both statistical and descriptive. The primary data were contained in duly filled questionnaires while the secondary data were in notes form. Guided by the objectives and premises of the study, the raw data was

arranged according to the major themes. This method of analysis was simplified by the coding system of questionnaires. Questionnaires that aimed at the same objective were given the same code. This system helped to establish objectives in data. These included causes of ethnic conflict, African indigenous methods of peacebuilding and reconciliation; methods of peacebuilding and reconciliation employed by the churches, and effective strategies of peacebuilding and reconciliation. The data in each theme was collated and checked for inconsistencies before interpretation could begin.

Although there are many methods of data analysis in the social sciences, this research found descriptive statistics to be an appropriate method for the analysis of data on role of church in peacebuilding and reconciliation. The results of this method are as valid as those of pure statistical or descriptive methods (Creswell, 1994; Russel, 1995). The method is most recommended for both qualitative and quantitative data. This is why it was found to be the most appropriate method of analysis for this research for the data collected.

The statistical methods that were used included frequencies, tabulation and percentage. Percentage tables enabled comparison between different variables. Pie charts were also used in presenting analysis. Descriptive and explanatory methods were used in the analysis of the data. These methods enabled answering of the research questions. Discussion method was used extensively. These methods were in most cases used simultaneously. The data were then interpreted, discussed with reference to the premises. This enabled the researcher to use the conceptual framework, at the same time testing its validity in the study. After the interpretation and discussion of the data, the conclusions were drawn. Lastly, some recommendations were

given and areas for further research suggested. The findings of this research are discussed in Chapter Four which now follows.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.0 Introduction

This chapter has four main sections which present the findings guided by the research premises. The first section examines the causes of ethnic conflicts in Laikipia West District. The second section looks at the processes of peacebuilding and reconciliation employed by the church in Laikipia West District. The third section presents African indigenous methods of peacebuilding and reconciliation which the church can use in Laikipia West District. The fourth section examines the complementary approaches that are inevitable in peacebuilding and reconciliation initiative in Laikipia West District.

4.1 Socio-Economic and Political Causes of Ethnic Conflicts

The problem of ethnicity has been progressively accentuated since independence with the emergence of ethnicity as a factor in national politics. According to Oyugi (1998) ethnicity in Kenya became a national concern as early as the colonial period but was accentuated in the post-independence period during the implementation of the policy of Africanization. Ethnic tensions developed especially around the structure of access to economic opportunities and redistribution of some of the land formerly owned by the white settlers. Most of the land in question was in the Rift Valley Province and was historically settled by the Kalenjin and the Maasai. The other area that was affected by colonial settlement was Central Province. But the crisis was aggravated during the mid-1950s when forced land consolidation took place during

the emergency period. This benefited mainly the pro- government group that had not joined the Mau Mau revolt. And when the state of emergency was lifted at the end of the 1950s, most of the detainees returned home to find that they had lost their land to the "loyalists". As some moved to the urban centers' in search of wage and self employment, a large wave of this group moved to the Rift Valley in anticipation of what was expected to be land redistribution after independence. A number of them joined relatives and kinsmen who had moved to the Rift Valley many decades earlier and were staying in some of the settler owned land as squatters. Therefore, when the redistribution of some of the land formerly owned by the white settlers began, it is these squatters that became the instant beneficiaries of the allocations.

But the policy that gave rise to large scale land acquisition by "outsiders" in Rift Valley was the policy of `willing buyer willing seller' that the government assumed for land transfers after the initial political settlement on about one million acres. Using the economic and political leverage available to them during the Kenyatta regime, the Kikuyu, Meru and Embu groups, but especially the Kikuyu, took advantage of the situation and formed many land-buying companies. These companies would, throughout the 1960s and 1970s, facilitate the settlement of hundreds of thousands of Kikuyu in the Rift Valley, especially in the districts with arable land - notably Nakuru, Uasin Gishu, Nandi, Trans Nzoia, Laikipia and Narok.

In Kitale, the Abagusii acquired a parcel that they renamed North Kisii while the Maragoli mobilized themselves to purchase what was later to be known as Bidii Farm. Another group from the same community bought Vihiga Farm in Soy Divison. In Uasin Gishu, a group of Kalenjins set up Kapkures Farm Ltd and bought land in Moiben Division. Others bought land in Lessos through Barkeiwo Farm Ltd while Kaplogoi Estates Ltd and Sessia Farm Ltd made good

of other opportunities within the district. The populous Gikuyu formed several land-buying companies, the most famous of which were GEMA (Gikuyu, Embu Meru Association), Ngwataniro Mutukanio, and Nyakinyua all of which bought land in the Rift Valley as well as in Central Province. These companies mobilized low income earners for the purchase of large-scale white-owned farms. Thus the land buying companies and cooperatives became the vehicles through which they raised capital from the masses and then acquired farms that were being offered for sale on a willing buyer-willing seller basis.

The land in the said districts historically belonged to the Kalenjin, Maasai and kindred groups such as the Samburu. But the Agikuyu, Aembu and Ameru were not the only ones to acquire land in the Rift Valley after independence. The new entrants in the post independence period included the Abagusii, Luo and Abaluyia, who moved into and bought land that bordered these districts.

This new settlement continued in spite of opposition by the indigenous ethnic groups of the Rift Valley. In fact, the Nandi in particular, protested in a more dramatic manner when in 1969 at a meeting in Nandi Hills, what became known as the "Nandi Declaration" was made after a gathering of radical political leaders in Nandi met to protest what they regarded as an invasion of their ancestral land by outsiders.

Barkana (1992:172) notes that Kenyatta, for instance,, "instead of suppressing leaders who sought to maintain and fortify their local (read ‘tribal’) power bases, assisted and manipulated their effort by selectively dispensing or withholding patronage needed for this task." Rothchild and Foley (1988:241) add that through this "politics of inclusiveness, Kenyatta brought together

a broadly based coalition accommodating ethno-regional strongmen to compensate for his lack of regulatory capacity and to prevent the formation of counter coalition." Rothchild and Foley are by no chance complimenting Kenyatta. The fundamental questions are: what should be the basis of inclusiveness at the national level? What kind of inclusiveness can maximize participation and ensure a meaningful sense of belonging?

Indeed, events in Kenya seemed to confirm Soyinka's view (1996:295) that "ethnic conflicts are often deliberately instigated in order to create instability that will then justify their (leaders) continued stay in power . . ." In the case of Kenya, the single KANU party stalwarts before reluctantly accepting the multi-party system had already been prophets of doom "predicting" ethnic conflicts upon the latter's implementation. It is our contention that the practice of trying to create some kind of homogeneity on the basis of ethnic community substantially undermines people's participation, individually and collectively. The ethnic tag that one acquires becomes a source of alienation and exclusion. Woe to those who happen to come from the ethnic community that is perceived to be a threat or belonging to another political party. This is how Kenyan leaders have persistently betrayed the spirit of nationhood. By whipping up ethnic emotions and solidarity for short-term political benefit, our leaders have betrayed our national aspirations and goals.

The ethnic conflict in Laikipia North District took place against a background of an impending general election. This was to be the first time since independence when a truly multi-party election was to be held in post-independent Kenya. This is because this time round, the ruling party was seriously threatened with the probability of being removed from power by the combined political opposition, which had in the first place mobilized public opinion that

ultimately forced the government to change the constitution to allow the operation of multipartyism. Playing a major role in the emergent opposition movement in 1992 were the Agikuyu and the Luo communities. The pioneers of multiparty politics in Kenya included Jaramogi Oginga Odinga, Kenneth Matiba and Charles Rubia. The events in the run up to multi-party elections in 1992 brought out the true picture of ethnic cleavage and its impact on nationhood in Kenya. This period saw unprecedented ethnic strife that culminated in widespread ethnic conflicts. This was especially true in the Rift Valley and Western provinces that pitted the Kalenjin against the Agikuyu and a section of the Abaluhya who had decamped to the opposition parties.

Cases of ethnic clashes erupted towards the end of 1991 directed practically against all non-Kalenjin, Maasai, Turkana and Samburu grouping together to form (KAMATUSA) Rift Valley inhabitants. Cases of people being killed begun to appear frequently in the local press reports. But the most effective strategy employed by the perpetrators was the destruction of homes and property of the victims in the hope that they would flee to their "ancestral lands". Those who sought refuge in mission centers became targets of ruthless attacks (ICJ 2000; Kiliku Report; National Election Monitoring Unit (NEMU) Report). In some areas, whole communities were dislocated on flimsy grounds. A case in point is in Narok where the then Minister for Local Government Mr. William Ntimama declared a settlement scheme at Enoosupukia Trust Land on the grounds that it was a catchment area. This was intended to weaken the voting power of outsiders in the area. The same was the case with the Luo in Kericho who were removed from an area they had settled for over sixty years. In the meantime, the non-KAMATUSA who had

reached 18 years were denied identity cards and thereby registration as voters in the hope that they would go back to their ancestral land (Oyugi, 1998).

The Parliamentary Commission appointed to investigate these clashes established the magnitude and extent of the clashes and reported that by the time of compiling their report, a total of over 700 people had been killed. Many others had fled their homes while others had been forcefully evicted and dumped in areas claimed to be their places of origin. Another report by the US State Department put the toll as at December 1993 at 1000 dead and between 150 000 - 250 000 displaced. In the meantime efforts were being made on the ground to acquire the lands that had been abandoned out of fear of attacks.

Laikipia West District has not known sustained peace for a long time. It emerged from the study that (32.5%) of the respondents regarded land as the main cause of insecurity. Foreigners who are mainly white and a few Africans own large tracts of ranches in the three study areas. Respondents cited other causes of conflict. These included: insecurity (15%) poverty (10%), political incitement (7.5%), resource scarcity (11.67% racism (10%), gun culture (3.33%), militia gangs (10%) and 10% said ethnic animosity. It was observed that Laikipia West District does not have adequate infrastructure hence many parts of the district such as Lonyek and Magadi are isolated and have no access to proper government security.

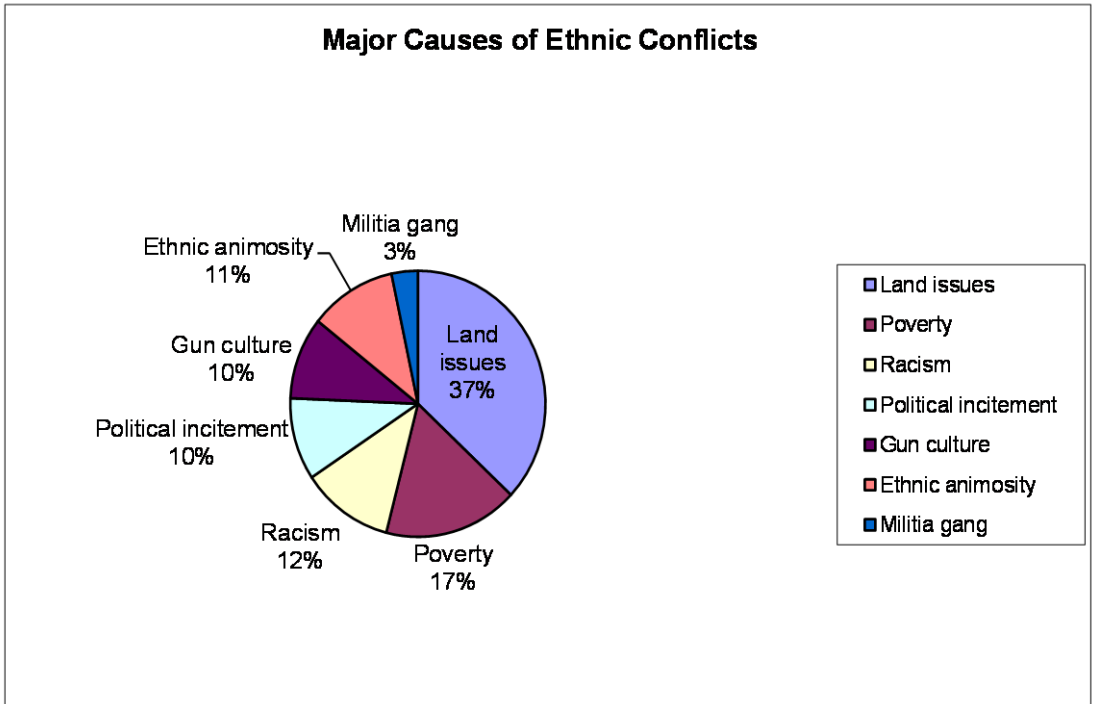
Table 4.1: Causes of Insecurity

Responses	**Frequency**	**%**
Land Issues	39	32.5
Poverty	18	15

Political Incitement	12	10
Resource Scarcity	14	7.5
Racism	9	11.67
Gun Culture	12	10
Militia Gangs	4	3.33
Ethnic Animosity	12	10
Total	**120**	**100**

Land was cited by most respondents 39 (32.5%) as the main cause of ethnic conflicts in Laikipia West District. Successive Kenyan political leaderships have contributed to the perception that state resources such as land have not been fairly distributed. The perception that there is unequal distribution of state resources especially land is largely responsible for the ethnic conflicts that took place in 1992, 1997 and 2006 when some ethnic communities were armed to raid and destroy farms belonging to other ethnic communities. The study established that many people depend on farm produce and cattle for sustenance. The dry conditions in the areas accelerated fights and theft which further led to conflicts.

Fig 4.1: Major Causes of Ethnic Conflicts in Laikipia West District



Twelve (10%) of the respondents remarked that political incitement was the major cause of ethnic conflicts in Laikipia West District particularly before 1992, 1997, and 2007 General Elections. In Sipili and Magadi, the Samburu and Turkana were incited by political leaders against the Agikuyu community on allegations that Agikuyu have occupied their land. Twelve (10%) of the respondents indicated that the gun culture syndrome which involved communities owning guns illegally was a major cause of ethnic conflicts in Laikipia West District. The respondents offered that Laikipia West District was among the areas which were awash with illicit firearms, ranging from AK 47, G3 to many brands of pistols that entered through designated and undesignated points. The district's proximity to the North Rift Region which has many illegal arms has contributed to the influx of weapons which are further used in ethnic conflicts. The Kenya Crime Survey (2001) indicated that there was an influx of illicit arms flowing into Kenya from unstable neighboring countries such as Somalia, North Uganda and South Sudan. The adverse effects of possessing Small Arms and Light Weapons (SALWs) include ethnic conflicts; loss of life; frequent livestock rustling; destruction of property; rising of poverty levels; disruption of social harmony and co-existence among the ethnic groups as well as keeping off investors from the region. The Pokot and Samburu communities possess the highest number of weapons which they use for raiding and protecting their cattle.

According to Fig. 4.1, 14 (12%) of the respondents indicated that racism greatly contributed to ethnic conflicts in Laikipia West District; locals indicated that the White people have owned their land and pastures. It emerged that White people acquired in colonial era and still retains the best and most fertile land. Mutahi Ngunyi (2008:21) notes that "they [people] do not understand how 22 people own 70% of Laikipia West District". Simply put, 6,785.1 KM^2 out of 9,693 KM^2 is owned by 22 people who are mainly Whites and few rich Africans, including the former President Moi. Fifty seven percent of the land in Laikipia West District is under ranches. It is fenced off to keep away trespassers (Laikipia West District Development Plan 2007-8). This has generated hatred between ranch owners and the neighboring communities in the search for grazing areas and watering points. Some 4 (3%) of the respondents blamed militia gangs such as Mungiki as another source of conflict in Laikipia West District.

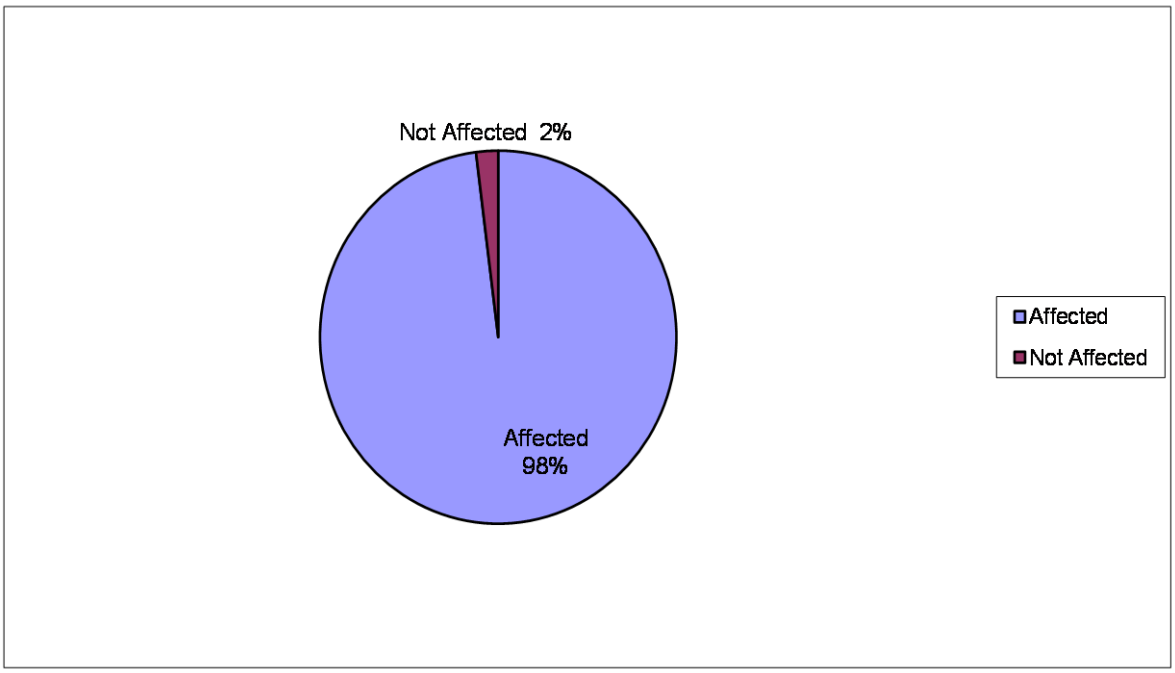
Mungiki is a splinter movement started as more vibrant than the Tent of the Living God-a registered sect founded by 58 years old Ngonya wa Gakonya in 1987. The followers of Mungiki are widely distributed in Nairobi, Central and Rift Valley Province. Of particular interest with Rift Valley, the Mungiki members are found in Molo, Olenguruoni, Subukia, Elbourgon, Nakuru, Nyahururu and Laikipia among other places, all of which have been centers of bloodshed during the ethnic clashes (Wamue, 2001).

Mungiki adherents have been associated with very many atrocities in the country. Several attempts have been made by the governments to jail and prosecute anyone associated with the sect; however the number continues to increase unabated with some quarters estimating they are over 4 million members in Kenya. The fear and tension associated with *Mungiki* probably

influenced the respondents particularly bearing in mind that Laikipia West District is one of the areas that Mungiki sect is prominent.

Majority of the respondents 118 (98%) remarked that they were affected by the ethnic conflicts in one way or another. Only 2 (2%) indicated that they had never been affected.

Fig. 4.2: If Affected by Ethnic Conflicts



Most of the respondents 45 (37.5%) who recorded that they were affected pointed out that their properties especially farm produce and physical structures were destroyed. And 33 (27.5%) lost animals, 21 (17.5%) lost land, 14 (11.67%) lost relatives, 5 (4.17%) were disabled and 2 (1.67%) were raped (Table 4.2).

The level of being affected ranged from death, sexual abuse, destruction of properties to being maimed or immobilized. This accelerated massive displacement and loss of lives during conflicts.

Table 4.2: Nature of Loss

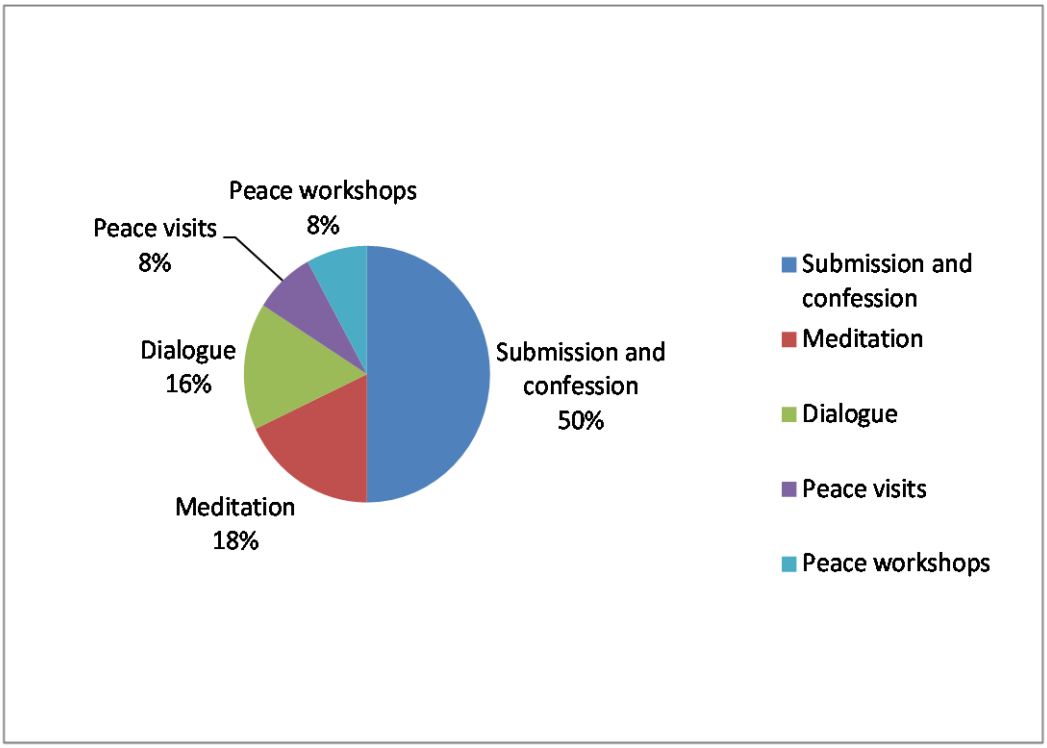
Response	**Frequency**	**%**
Lost relatives	14	11.67
Lost land	21	17.50
Lost animals	33	27.50
Destroyed properties	45	37.50
Disabled	5	4.17
Raped	2	1.67
Total	**120**	**100.00**

4. Peacebuilding and Reconciliation Methods by Churches in Laikipia West District

Catholic and PCEA churches in Laikipia West District have been on the forefront in fostering peace using different methods. Half of the respondents 60, (50%) indicated that submission and confession that involved a person accepting his or her crimes and subsequently owning them up in public was the most common, 22 (18%) said mediation, 19 (16%) implied dialogue, 10 (8%) said peace workshops and 10 (8%) said peace visits. Submission and confession involve an absolution by church ministers. Mediation requires church ministers to be intermediaries between the conflicting parties. Dialogue calls for the facilitation of friendly interaction with conflicting communities. The church has also been organizing peace workshops and peace visits. The peace visit involved members of different church paying another church a visit and engaging in dialogue over the causes of conflict and how peace can be achieved. For instance,

engaging in peace races and participating in cultural activities. In addition holding ball games together, organizing inter-communities debates in schools and institutions facilitated peace. Intermarriages and holding interdenominational prayers were also cited as approaches used by the church. The responses are represented in Fig. 4.3.

Fig. 4.3: Peacebuilding and Reconciliation Approaches by the Church in Laikipia West District



The study attempted to establish why ethnic conflicts recurred in Laikipia West District. Thirty six (30%) of the respondents blamed the adoption of ineffective methods of peacebuilding and reconciliation by several actors. Twenty eight respondents (23%) accused ethnic animosity, 24

respondents (20%) lack of community involvement, 17 (14%) political incitement and 16 (13%) poverty.

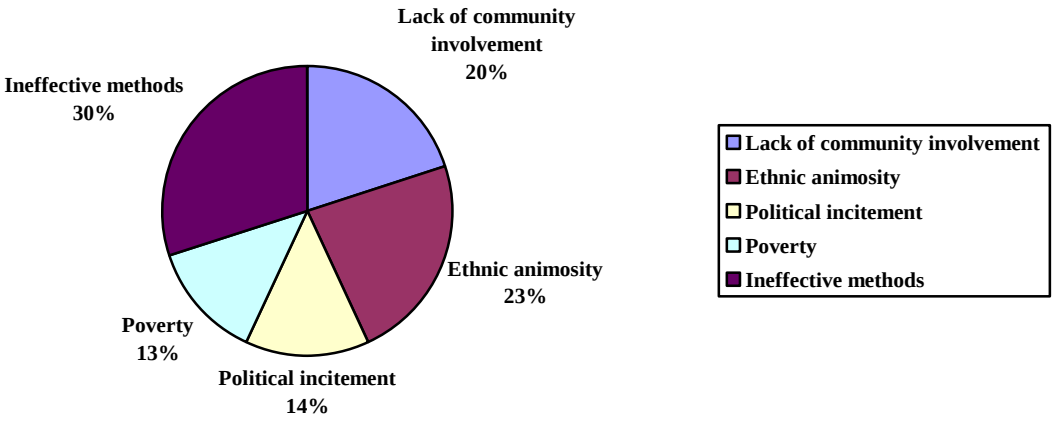
The failure of the peace actors especially local NGOs to include the local people and communities in resolving conflicts contributed to ineffectiveness of the methods involved.

Some of the political incitements that the study established included "Wageni *warudi kwao"* Kiswahili for "Visitors should return to their land". Such political incitements in Laikipia West District were similar to ethnic sentiments between 1992 and 1997 attributed to William ole Ntimama including "the Agikuyu should lie low like envelopes". There were other inflammatory statements attributed to politicians and others contained in leaflets that were dropped in strategic areas warning and threatening "aliens" to vacate the area. Such leaflets threatening one community led the accused communities to arm themselves, thus intensifying tension. The study established that many leaflets were connected to politicians in the area. Moreover the leaflets heightened ethnic animosity because many were believed to come from pastoralists' communities warning the farmers. One leaflet in part read" *Wakulima wahame ng'ombe zipate malisho*" Kiswahili for "Farmers should leave the areas for cows to get pastures". Such leaflets reflected the ethnic animosity that existed between the pastoralists and farmers who apparently came from different ethnic lines.

Poverty also featured prominently as a major causative factor for recurrence. According to CBS (Republic of Kenya, 2005a), the average poverty incidence is determined and based on the expenditure required to purchase a food basket that allows national minimum requirement to be met, estimated at Ksh. 1,239 and Ksh 2,648 for rural and urban households, respectively. It has

been reported that unequal distribution of land and land linked resources greatly contributes to poverty in the country. As indicated before, Laikipia West District is among the districts with unequal distribution of land. According to United Nation Development Program (2005), Fourth Kenya Human Development Report, Laikipia West District had 39% poverty incidence same as Nakuru District. It is to be noted that the two districts Laikipia and Nakuru have experienced ethnic conflicts. Therefore, showing that poverty levels can contribute to conflicts. Fig 4.4 shows the responses.

Fig. 4.4: Why Ethnic Conflicts Recur in Laikipia West District



Ethnic conflicts disrupt the social fabric that holds the society together. The church has been at the forefront in preventing their recurrence. Respondents offered various interventions that have been put in place by the church to prevent the recurrence of ethnic conflicts in Laikipia West District. Thirty six (30%) of the respondents advocated for peacebuilding workshops, 32 (29.4%) talked of civic education, 29 (24%) were for community empowerment and 23 (19%) said communities should exchange visits (Table 4.3).

Table 4.3: Interventions Suggested by respondents to prevent ethnic conflicts in Laikipia West District.

Interventions	**Frequency**	**%**
Peacebuilding workshops	36	30

Carrying civic education	32	29.4
Community empowerment	29	24
Communities exchange visits	23	19
Total	**120**	**100**

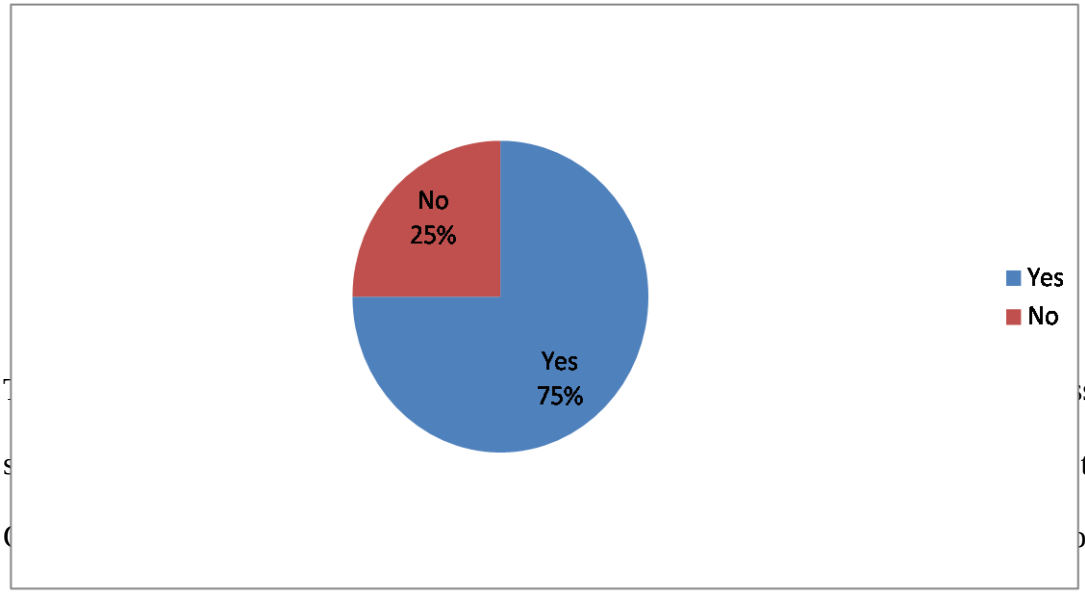
The intervention measures suggested by the respondents have a mixed record of achievement in the country. Civic education has helped to demystify the stereotypes associated with certain communities. Community empowerment involving jobs creation, generating other sources of income besides farming and cattle keeping have reduced cases of idleness. Communities exchange visits involving different communities paying a visit to one another and learning different cultural orientation from each other have also helped to bring together the various communities inhabiting Laikipia West District.

> We planned for three exchange visits to Samburu and Kikuyu communities… we took our young people and they learnt a lot although there were some fears. We are planning to hold more of such visits every school holiday (Pastor David Masii of PCEA Church in Sipili)

The church as the conscience of the society and as founded on Christ has all the moral obligations in preventing chaos and evils in the society. The values of human beings as further expounded by one of the 10 commandments abhors killing. Conflicts erode the dignity of human life. Lives are lost. This is contrary to moral law which the Church holds dear. The disruption of social cohesion also contravenes the very essence of Church which is based on Christ the "Prince of Peace". Therefore, the church ought to support all the government and other stakeholders' machineries in preventing and resolving conflicts in the society. Ninety (75%) of the respondents indicated that the church had a moral obligation to support the state in preventing and resolving ethnic conflicts in Laikipia West District.

However, there are some instances where the church leaders have betrayed their call of promoting peace and justice in the society. This was well witnessed in Rwanda genocide in 1994 where some of the church ministers were incriminated for promoting hatred in the country. Also during 2007 post General Election violence in Kenya, the church leadership was criticized for reluctance and omission to prevent the violence. Following these failures of the Church and church leaders 30 (25%), disagreed with the position that the church had moral obligation in supporting the state in preventing ethnic conflict (Fig. 4.5).

Fig. 4.5: Moral Obligation of the Church in Preventing Ethnic Conflicts



T sroots. Such
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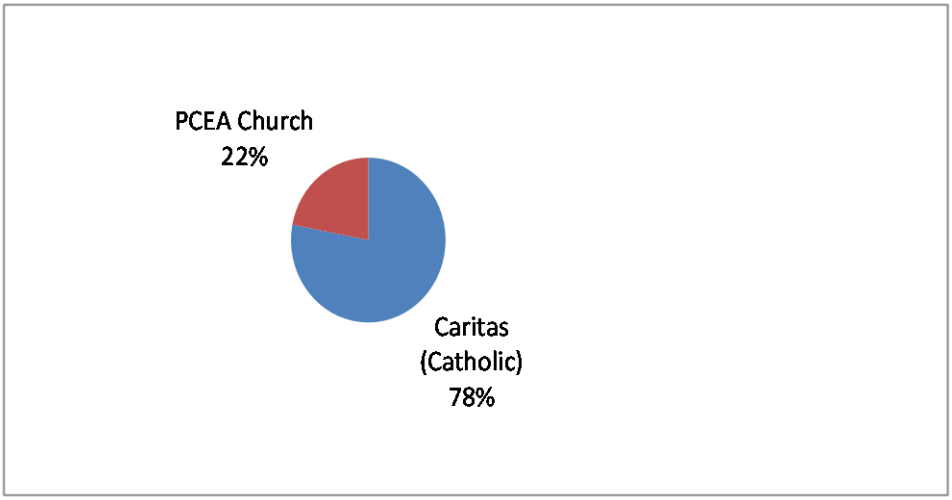
(nstitute one
SCC, holding prayers every week in every family. Such prayer meetings also create a chance to share on the social issues affecting the members and the society and to give out the names of the most vulnerable families. The names are later handed to the area committee which then contacts the Caritas office to give them food and clothes. The presence of CJPC members on the ground also help to unearth some injustices in society and report them to regional office for appropriate

actions to be taken. With such structures, 94 (78%) were concerned that Caritas (Catholic) was the most active church organization followed by PCEA Church with 26 respondents (22%). Fig 4.6.

Fig. 4.6. Most Active Church



The type of help provided by the church varied. Majority of the respondents (78%) indicated that the church organization normally provide basic needs such as food (maize, beans, sugar, salt and cooking oil) water, clothes and in some areas tents, iron sheets, timber and nails. Fourteen (12%) indicated that they were given agricultural seeds. Eight (7%) agreed that they were given emergency kits and 2 (2%) held that they were compensated while the rest 1 (1%) got nothing from the church (Table 4.4).

From the responses it was agreed that the Church concerned itself first with provision of the basic needs. Although this intervention was necessary a follow-up strategy to quell conflict was needed. In some areas, the respondents complained that the churches came only during conflicts

to give them basic needs, never to come back. This is an indication that in some instances the peace actors is concerned with short-terms goals such as provisions of food and shelter instead of having follow-up and long term strategy to unearth in-depth the causes of conflicts. Effective peace building reconciliation approaches are amongst the said long term interventions.

Table 4.4: Types of help from the Church

Response	**Frequency**	**%**
Basic needs	94	78
Agricultural seeds	14	12
Kits	8	7
Compensations	2	2
Nothing	1	1
Total	**120**	**100**

The active roles that the church plays in the region strengthen the conviction that the church has a responsibility in fostering peace in the region and to act as a unifying factor. Nevertheless, these efforts alone are not adequate when building peace in an African setting. African indigenous methods of peacebuilding and reconciliation are critical in efforts geared at fostering long lasting peace in Laikipia West District.

4.3 African Indigenous Methods of Peacebuilding and Reconciliation.

The method of negotiation generally used in traditional Africa is the neighbourhood system. Its success especially in Rwanda may be attributed to its elemental simplicity, participatory nature, adaptable flexibility and complete relevance. It starts with discussions by individuals within the social context on an emerging dispute. The contexts usually are according to the circumstances, for example, a condensed family or an extended family, immediate neighbours or a larger

neighbourhood, or a combination of family and neighbourhood or different parties of a state. It can also be applied to a smaller or a larger organization, for example, a school or a religious group. In this method, instead of directing the discussion towards spite, or the apportioning of blame, it is pointed towards a solution. Judges and mediators make decisions based on rules. They look forward to the future, for improved relations – not only between the disputants but also in the whole community that is involved. Often the disputing parties are granted the scope to make their decisions.

This kind of interest-related discussion can progress naturally into the mode of negotiating, which can be very effective. But if it happens that all the informal discussions and negotiations do not lead to a satisfactory solution underlying the problem, more aggressive mediating may be used more formally. This formality is, however, not one derived from professional accreditation. Mediators are sought from within the communities or societies of the parties concerned. Then people who enjoy social recognition for their experience and integrity are sought for as well. A mediator is often connected with one of the parties. In this way, more than one mediator is used. Usually, a smaller or larger group is used, made up of people selected to resolve a particular conflict or of an already existing committee or council of mediators.

Elders are respected as trustworthy mediators all over Africa because of their accumulated experience and wisdom. The roles of these mediators would depend on traditions, circumstances and personalities, accordingly. These roles include pressurizing or manipulating as earlier mentioned, making recommendations, giving assessment or conveying suggestions on behalf of a party. Behavior used is facilitation, through clarifying information, promoting clear

communication, interpreting standpoints, summarizing discussions, emphasizing relevant norms or rules, envisaging the situation if agreement is not reached or repeating of the agreement already attained. The mediators can also remain passive, as they are there to represent important shared values. There is no predetermined model, so they are entitled to change their roles from time to time as they perceive the needs at various times. The entire approach is flexible and dynamic, while every part of the talk is related to and influenced by the social context.

As the background of the conflict is explored, the social situation of each individual or party is considered. This is to form an impression of the interests and needs as well as aspirations and motivations of each party. From the beginning of the conflict transformation, there may be an inclination to understand more about the inner motives of the parties.

As the talking proceeds, there is an openness to feedback or influence from the social surrounding, which may lead to modifications of perceptions or positions of the mediators or the parties involved. And the constituencies of the parties as well as the social groups are respected. If a party feels insecure and acts unassertively, the mediators help by making such a party realize that they would be impartial in its role. This is done to enhance the sense of empowerment and confidence of the unassertive party.

The decision making process considers the social importance of conflict solving because social relations and internal solidarity are crucial. At this stage, having looked at both sides, the community may suggest that one party makes this concession. It would then be fair to expect the

other party to respond by reciprocating concession from the other side. The point is to make a fair exchange for public recognition.

Consensus seeking is the next important approach. This may develop into an extended search. Much patience is needed here. Every new consensual outcome confirms the validity and value of the time-proven tradition of this process. It also creates confidence that such a jointly developed decision will prove to be effective and long lasting.

When an agreement is eventually reached, the good news is shared with the groups and communities concerned. The agreement is then affirmed as a social contract in a ritual way, which varies from society to society. The affirmation may range from a handshake in public to an elaborate ceremony as required by tradition. The purpose of this is to spread the news about the satisfactory conclusion of the conflict resolution process. This also places an additional obligation on the parties to observe the agreement. The society plays an important role by assisting in implementing the agreement. From this stage, all the parties and the entire community can check whether or not the parties are really adhering to their commitment. If a party needs face-saving, empowerment or encouragement, sympathetic members of the community often render valuable assistance. Ineba, Bob-Manuel (2000) tells that such assistance was needed as mediation had taken place between rebel leaders and the surrounding community. These rebel leaders then were to be accepted back into their societies without being labeled.

According to Ineba Bob-Manuel a more profound and shared understanding of the conflict, pegs its advantages to the social perspective of the conflict transformation process. The social perspective also encourages the acceptance of the aim of a satisfying relational life after the conflict is resolved. The transformation process becomes participatory in a full sense as it involves more than just the parties and the mediators. It further promotes a sense of belonging, which in turn, may contribute to the restoration, maintenance and building of relationships.

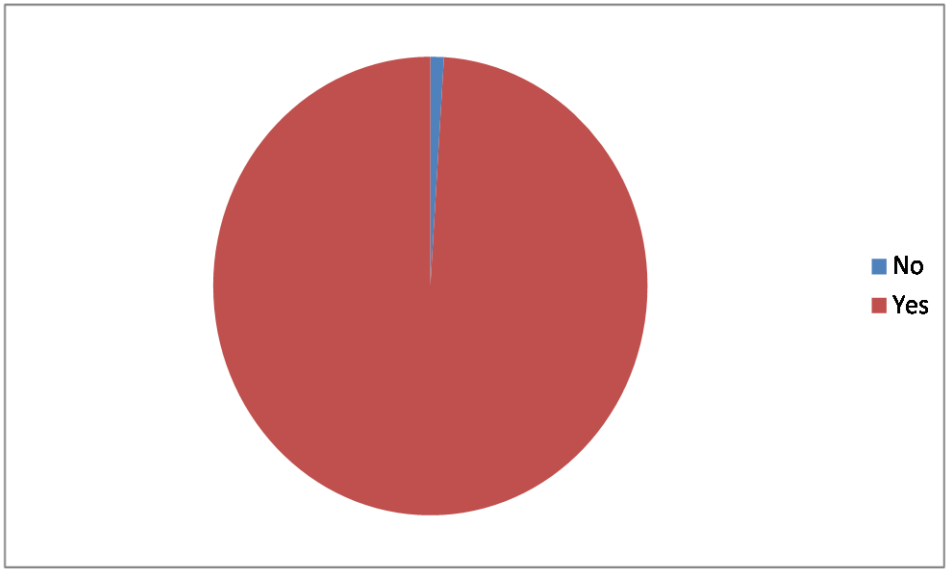
African indigenous societies used different methods to resolve conflicts and bring about healing. Laikipia West District is composed of the Agikuyu, Maasai, Samburu and other ethnic communities. Therefore, successful peacebuilding and reconciliation requires an appreciation of the various African indigenous approaches that have sustained these communities. Fifty five (45.83%) of the total respondents confirmed that they knew African indigenous methods of peacebuilding and reconciliation, 35 (29.17%) claimed that they have heard of them and only 30 (25%) held that they don't know them (Table 4.5).

Table 4.5: Knowledge of African indigenous methods of peacebuilding and reconciliation

Response	**Frequency**	**%**
Know	55	45.83
Heard of them	35	29.17
Don't know	30	25
Total	**120**	**100**

Conflicts have been part and parcel of human beings' existence. Majority of the respondents 119 (99%) indicated that they were aware of the existence of conflicts in African indigenous societies and only 1 (1%) indicated that there were no conflicts (Fig. 4.7).

Fig. 4.7: Awareness of Existence of Conflicts in African Indigenous Societies



Four (33.33%) of the 12 village elders that participated in this study indicated that resource conflicts were the most common in the African traditional societies. Resource conflicts included fight over farming land, watering points and grazing lands. Another 4 (33.3%) of the respondents were for the opinion that power- based conflicts were also common, particularly the competition for positions of influence and territorial control. Three (25%) of the elders indicated that domestic conflicts were rampant. These conflicts were mostly between family members. According to 1 (8.3%) of the elders, conflicts of honor that involved kidnapping women for forced marriage or rape also existed.

Table 4.6: Types of Conflicts in African Traditional Societies

Response	**Frequency**	**%**
Resource conflicts	4	33.33
Domestic conflicts	3	25
Power based conflicts	4	33.33
Conflicts of honor	1	8.3

Total	**12**	**100**

The study elicited different views from the elders on the causes of conflicts in the traditional African societies. Three elders 3 (25%) indicated that cattle raiding was the most common cause, 3 (25%) scramble for resources, 3 (25%) curse of God, 1 (8.33%) revenge action, 1 (8.33%) lust for power or greed and 1 (8.33%) kidnapping women for marriage. African traditional societies were deeply religious and considered the presence of peace as an accord with God, ancestors and the rest of the creatures. A curse from God translated into discord among the three entities and consequently manifested in the individuals or community. Mr. Lukudu 65 years interviewed on 20/06/2008, a village elder in Lonyek expounded the issue of curse further as follows:

> Two or more people, or entire society for that matter, could be in conflict because Enkai (God) is not happy, because the ancestors have been aggrieved, because the community has not been treated with the dignity they deserve, because the community has not observed its own taboos.

Taboos included murder, killing especially pregnant women, disabled person and children. More so raping especially old women, marrying cousins in Agikuyu custom and disrespecting elderly.

Table 4.7: Causes of Conflicts in African Traditional Societies

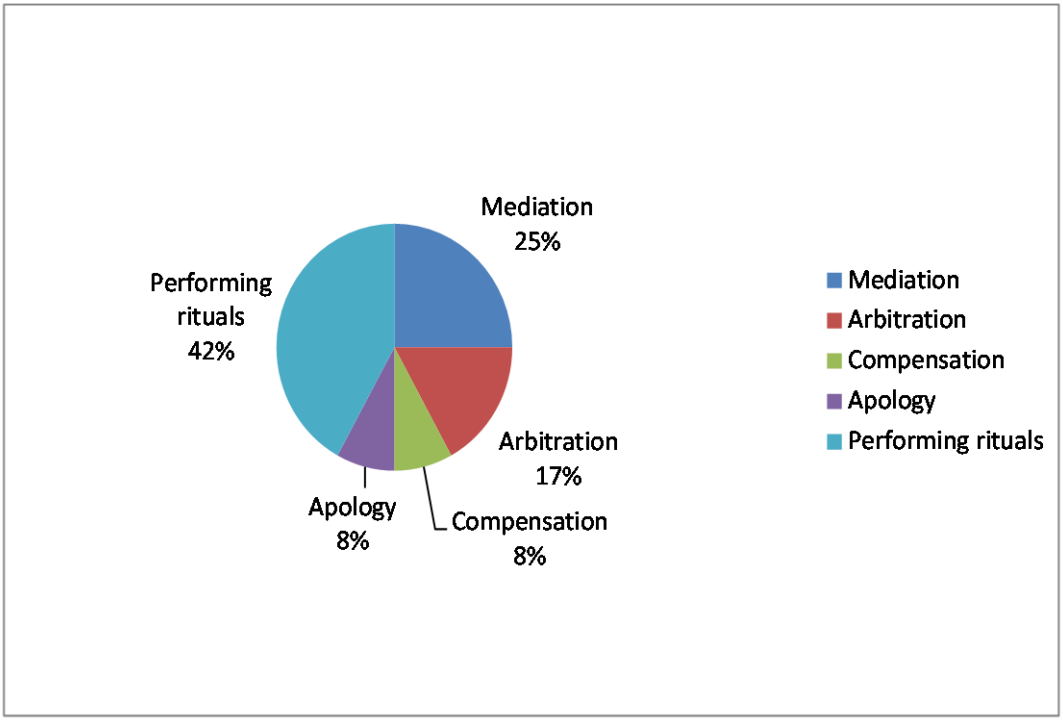
Response	Frequency	%
Cattle raiding	3	25
Kidnapping women for marriage	1	8.33
Curse from God	3	25
Scramble for scarce resource	3	25
Revenge action	1	8.33

Lust for power and greed	1	8.33
Total	**12**	**100**

The elders indicated that the nature and the magnitude of the conflict and the attitude and behaviors of the conflicting parties determined approaches adopted to end the conflict and initiate the healing process. Five elders (42%) indicated that performing rituals was used many times to end hostility and reconcile conflicting parties, 3 (25%) held that mediation was used while 2 elders (17%) supported arbitration Only one elder(8%) supported apology and compensation (Fig. 4.8). Rituals were the most typical method to resolve conflicts. They included marriage, sacrifice, eating together and oath taking. The purposes of such rituals as expounded by Lorireme Latete 76 years interviewed on 24/06/2008 from Sipili:

> First, they bound the warring communities to the essentials of the proposals of ending conflicts. Secondly, they brought in public the connection of the communities and their aspirations to *Ngai* (God), spirits of the dead of the respective communities. Thirdly, they emphasized and enforced the identity and dignity of the individual persons, as well as those of the rest of the created world, time, space and modalities. This was done by recognizing every person had a reason to exist and ought to be respected.

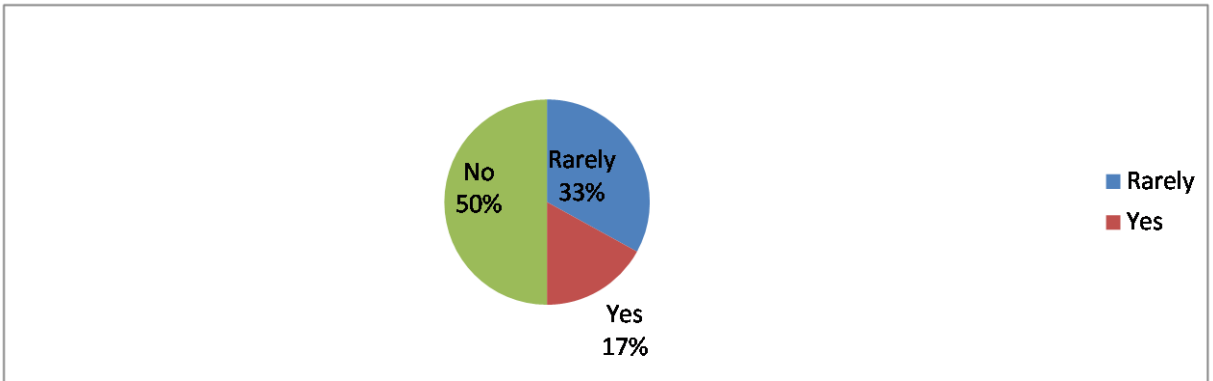
Fig. 4.8: African Indigenous Methods of Peacebuilding and Reconciliation



It appears that the African indigenous methods of peacebuilding and reconciliation were effective. Six respondents (50%) indicated that there were no recurrences of conflicts. This is attributed to the power associated with rituals. Vows and promises made were believed to cause misfortunes or death to persons and the communities if not honored. The elders ensured that perpetrators understood well the promises they were making. This was done by repeating the consequences of not honoring the promises. After the rituals, the elders washed their hands. The act of "washing hands" after the rituals signified that they were held harmless or blameless of any dire consequences. Only the perpetrators who made the promise were bound by the essentials of the rituals. In this way it signified that the elders were distancing themselves from the adverse consequences of not honoring the vows and promises made.

Four (33%) intimated recurrence rare and this was attributed to the consequences associated with breaking the promises and vows. Two respondents (17%) reported that there were recurrences. The conflicts recurred if one party was discontented by the ruling of the elders. The discounted party initiated conflicts with full knowledge of the consequences of breaking the promise. Also the young generations who were not bound by the essentials of the rituals contributed to the recurrence of conflicts (Fig. 4.9).

Fig. 4.9: Effectiveness of African Indigenous Methods of Peacebuilding and Reconciliation



While African traditional methods of peacebuilding and reconciliation were effective, more than 91 respondents (76%) indicated that these methods have never been used in Laikipia West District. This resulted from the misconception of the traditional methods. Some feared that these methods contravened church teachings and were devilish. Some of the practices that respondents considered to be "satanic" included slaughtering goats and sprinkling their blood on the ground and calling on the name of the living or ancestors.

However, such respondents seemed not to understand the significance of such practices. Some personalities in the Bible such as Abraham and Jacob gave sacrifices which involved animals. Sprinkling blood on the ground was a sign of agreement and purification of the ground because blood was considered sacred. In traditional societies, elders sacrificed the best and unblemished sheep to thank God and ask for forgiveness or favour. In the present, Catholic church believes the species of Eucharist are body and blood of Jesus Christ. The Eucharistic celebration is a sign of thanksgiving.

Invoking ancestors is part and parcel of the rituals. Ancestors are important beings in the African belief systems. They are revered and involved in daily activities. They watch over the people and can cause misfortunes if angered or disrespected. The Church, especially Catholic believes in saints who they regard as holy. Saints are dead people who lived exemplary life and are believed to be living in heaven. They are invoked and beseeched to intercede for the sinners.

Therefore, sacrifices and invoking ancestors should not be seen as evil. After all, the church believes and practices them.

It emerged that those who did not know about these methods fell under the age bracket of 18 and 20 years. It is the same age group who claimed the methods were demonic and incompatible with the young generation.

Issues of generation gap and ignorance of traditional methods were prominent findings. The latter was caused by lack of insistence and structured courses in our learning institution. Over emphasis of the Western methods of peacebuilding and conflict management have made many people to disregard the traditional methods. But these can be corrected if structured courses on traditional methods can be introduced in Kenyan education system. The responses are presented in the Table 4.8.

Table 4.8: Usage of African Indigenous Methods of Peacebuilding and Reconciliation in Laikipia West District

Response	**Frequency**	**%**
Used	5	4
Not used	91	76
Don't know	24	20
Total	**120**	**100**

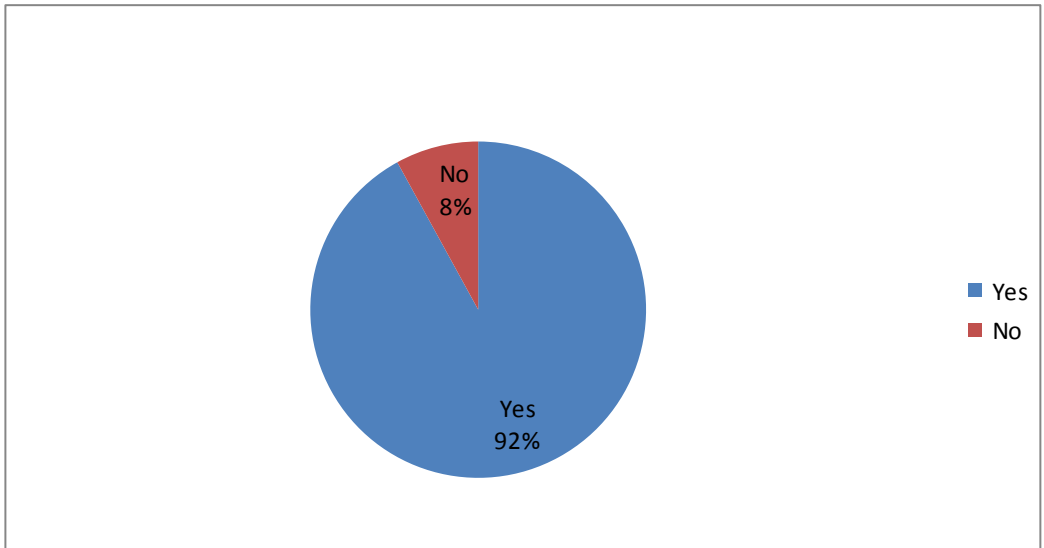
The study identified various reasons as to why the African indigenous methods of peacebuilding and reconciliation have not been utilized despite their efficacy. Eighty nine respondents (74%) intimated that churches regarded these methods as against God's teachings. Seventeen (14%)

associated them with militia gangs such as Mungiki, while 12 (10%) felt that the young generation did not understand the significant and ontological meaning of rituals. Two respondents (2%) were non committal (Table 4.9).

Table 4.9: Reasons for not using the African Indigenous Methods of Peacebuilding and Reconciliation in Laikipia West District

Response	**Frequency**	**%**
Against God's teachings	89	74
They are for Mungiki	17	14
Young generations do not understand the rituals	12	10
No Comments	2	2
Total	**120**	**100**

Fig. 4.10: African Indigenous Methods of Peacebuilding and Reconciliation as They Contribute to Peace



Majority of the interviewed village elders 110 (92%) commented that African indigenous methods of peacebuilding and reconciliation could effectively contribute to resolving ethnic conflicts in Laikipia West District. The rest 10 (8%) did not consider them to be effective (Fig. 4.10). According to the elders, the efficacy of the traditional methods can only be possible if the young generation is made to understand the values and principles behind all the rituals involved. One of such elder remarked

> Any reconciliatory ritual must be performed by serious parties who are ready to abide by the specifics of the proposals for peace. Church elders and ministers must know Africans were deeply religious before the Whites brought their religion. Africans and rituals are inseparable… rituals are bridges to reconciliation. (Mzee Lokitaung interviewed on 24/06/2008 70 years elder from Magadi).

Mzee Lokitaung did not blame Christianity but blamed church followers and leadership who seemed not to understand the significance of the rituals. As a matter of fact Christianity abhors violence and also involves rituals in its activities.

Similar sentiments were echoed by Njoroge wa Kihumbu, an elder from Sipili who contented:

> Rituals were the powerful rites that bound the parties with their ancestors. When performing any ritual the parties involved invoked the name of their God. No one was involved in the ritual if he or she was blemished (thahu). Cleansing preceded rituals (Njoroge wa Kihumbu, interviewed on 27/06/2008, 69 years elder from Sipili).

The varied interpretation of the rituals by the elders gave an insight into the efficacy of some African practices. Objective views towards rituals have shown that they are part and parcel of

every person. Awareness of these practices allows persons to understand their commonness in their cultural lives. Explanation of the rituals can be read as an expression of the beliefs of the African communities. By way of comparison, these rituals coincide with the underpinning lived values, ideals and beliefs of many spiritualities worldwide, including those of Christianity. This commonness forms a base of complementary approach which we want to turn to.

4.4 Complementary Approaches in Peacebuilding and Reconciliation Initiatives

More of the conflicts in the developing world are protracted and ethnic in nature. As such in order to manage and hopefully resolve ethnic conflicts, a comprehensive approach that identifies and tackles their multiple causal factors is today necessary. Osaghae (1995) asserts that even though international agencies, governments and private organizations have entered the field of peacebuilding and reconciliation in ever increasing numbers, it is evident that most interventions in Africa have done little to prevent conflict. Hence, there is need for complementary approaches to peacebuilding and reconciliation.

Nnoli (1998) refers to conflicts as contradictions arising from differences in interests, ideologies, orientations, perceptions and tendencies. Such tendencies exist at all levels of society, individual groups, institutions and nations as well as in inter-personal, inter-group, inter-institutional and international relations. People get involved in conflicts when their interests or their values are threatened or when their needs are not met. On the other hand, ethnic conflicts are disharmonies that arise as a result of ethnic groups disintegrating themselves from “others” and developing the “we-they” attitude, which create dichotomies among ethnic groups as each one look at the other ethnic groups with contempt.

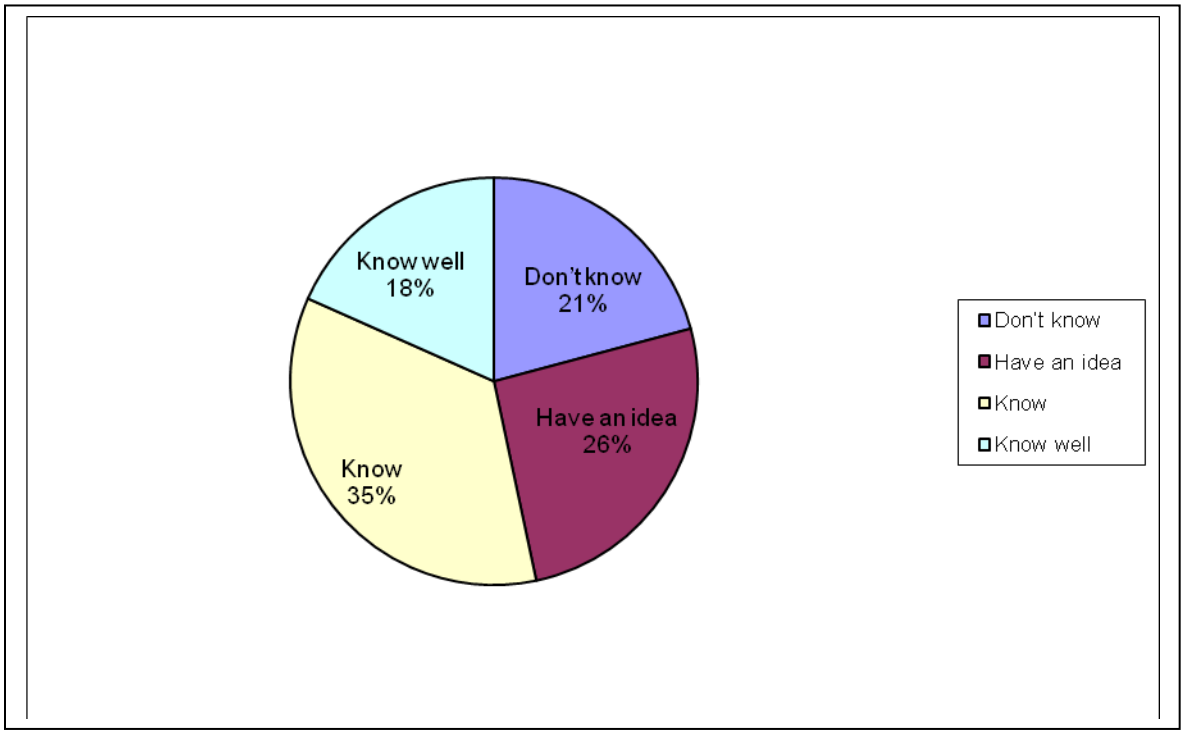
Peacebuilding is a long term process of setting up conditions that are conducive to cultivating of harmonious co-existence. It is a process to reconcile warring parties with the aim of building long lasting peace. In this case, the government and NGOs are involved in establishing institutions to foster peace. These include human rights, affirmative action, transparency and accountability, justice and equity, free and fair elections, equal political and economic participation among others. These institutions ensure that every citizen is secure and confident, hence suppressing overt conflicts. The government's mandate to foster peace, justice and fairness has in most cases failed. That is why the Church is involved in matters of peacebuilding and reconciliation.

The research established out that despite the fact that complementary approach is effective in peacebuilding and reconciliation, 25 respondents 21% did not know anything on complementary approach. Thirty one respondents (26%) expressed ignorance about the complementary approach. Forty two respondents (35%) said they knew about the complementary approach while 22 (18%) were full conversant with it to the extent of expounding it. Complementary approach as a peacebuilding and reconciliation mechanism involves combining several models advanced in the area of religion and peacebuilding. Such models include theological/penitence, Assefa's, Mwagiru's and Symbolic approaches.

Knowledge about complementary approach was relatively influenced by the level of education. That is, the higher one's was in terms of educational level, the more one knew about complementary approach. The reason being it combined concepts which were relatively new to

many respondents. Figure 4.11 summarizes the findings of knowledge of complementary approach.

Fig 4.11. Knowledge of Complementary Approaches



Evidently 65 respondents (54%) defined complementary approach as using different methods of peacebuilding and reconciliation. While for 35 respondents (29 %), it was a process of involving all parties in bringing peace and reconciliation. Twenty respondents (17%), viewed it as involving African indigenous methods of peacebuilding and reconciliation. Akin to knowledge of complementary approach, the definition of the same was influenced by the level of education. Table 4.10 summarizes the findings of definition of complementary approach.

Table 4.10. Definition of Complementary Approach

Response	Frequency	Percentage
-Using different methods of peacebuilding and reconciliation	65	54
-Involving all parties in bringing peace and reconciliation	35	29
-Involving African Indigenous methods of peace building and reconciliation.	20	17
Total	**120**	**100**

Only 3 respondents (2%) conceded having applied the complementary approach in Laikipia West District. But an overflowing 117 respondents (97%) recorded having never used it. The usage of complementary approach was influenced by the actors on the ground, mainly churches. This resulted from the misconception by the church that traditional methods were against God's teaching. Figure 4.12 below shows the responses.

Fig 4.12. Application of Complementary Approach in Laikipia West District

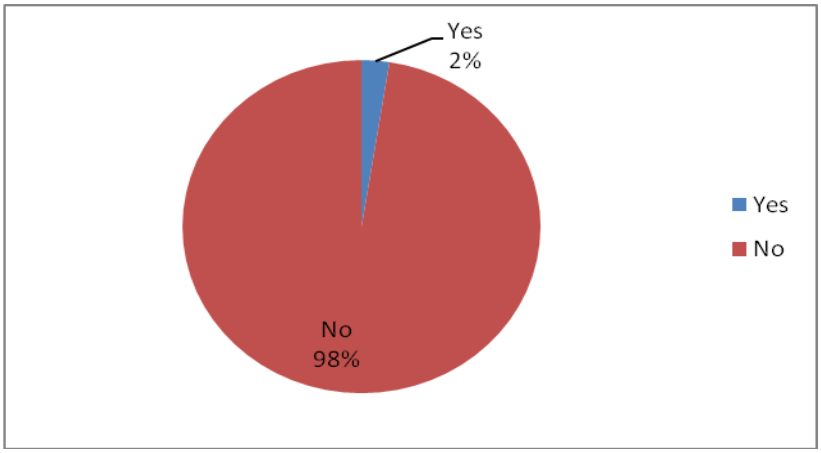


Table 4.11. Effectiveness of Complementary Approach

Response	Frequency	Percentage
Not effective	15	12
Effective	84	70
Very effective	21	18
Total	**120**	**100**

On whether or not the complementary approach could be effective, 15 respondents (12%) refuted. A majority of 84 respondents (70%) were affirmative while 21 respondents (18%) underlined that it could be very effective. The researcher found that these responses were mainly influenced by religious affiliation. This is because the general stand of the church opposed inclusion of traditional African methods. Most of those who did not warm up to the complementary approach termed indigenous methods as satanic.. However, more than 75% of the respondents were optimistic that complementary approach was effective since it applied all the methods of peacebuilding and reconciliation.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This chapter presents the summary, conclusions and recommendations of the study on the church's approaches to peacebuilding and reconciliation in ethnic conflict areas in Kenya with reference to Laikipia West District.

5.1 Summary

This research was inspired by the concern that ethnic conflicts in Laikipia West District persisted unabated despite the church being active in peacebuilding and reconciliation in the same district. This seemed to indicate that the methodology used by the church was weak. This study, therefore, examined the approaches used by the church in peacebuilding and reconciliation in Laikipia West District. In so doing it also analyzed their strengths and weaknesses. The study adopted a complimentary/integrated peacebuilding and reconciliation approach that borrows from the enquiry in Assefa's model, submission and confession used by the church, mediation and PSW, Mwagiru's non-coercive methods and finally ritual reconciliation in the African context.

A literature review was undertaken thematically focusing on the various aspects of the aims and objectives of the research. The research design that was used was a descriptive survey. Three out of 10 study areas in Laikipia West District were sampled using cluster sampling. These were Magadi, Lonyek and Sipili. Respondents included church ministers (bishops, priests and pastors), representatives of church organizations (CJPC and NCCK), church members, village elders and administrative leaders. These were purposively sampled. However, it was observed that the choice of two churches was a limitation to get divergent views and further research should include more denominations.

The research instruments used comprised close and open-ended questionnaires and structured interviews. Descriptive and explanatory methods were used in the analysis of the data. These methods facilitated generating data along the main objectives which were to:

1. To investigate the causes and resurgence of ethnic conflicts in Laikipia West District.
2. To analyze the peace building and reconciliation processes employed by the church in Laikipia West District.
3. To evaluate African indigenous methods of peacebuilding and reconciliation among communities in Laikipia West District.
4. To suggest effective strategies that the church can employ in peacebuilding and reconciliation.

The study established that Laikipia West District had not known sustainable peace for a long time. The main causes of ethnic conflicts included land, poverty, militia gangs, gun culture, political incitement, racism and ethnic animosity. Most of the respondents indicated that they had been affected by ethnic conflicts and sought help from the churches. Victims also sought assistance from NGOs, the government and volunteers.

It emerged from the study that the active role that the church played in the district placed it at a vantage position to foster peace and to act as a unifying factor among the diverse ethnic groups in the district. Nevertheless, these efforts alone were not adequate when building peace in an African setting. Successful peacebuilding and reconciliation required an appreciation of the various African indigenous approaches that had sustained the various communities that were into the district. Yet despite their proven efficacy, African indigenous methods of peacebuilding and reconciliation had not been utilized. On one hand, churches regarded them to be against

church doctrines. On the other hand, the young generations did not appreciate the rituals that accompanied them.

5.2 Conclusion

Findings from the study indicate that churches in Laikipia West District have been at the forefront in fostering peace using various methods, particularly submission and confession, mediation, dialogue, peace workshops and peace visits. Conflicts recur because of the adoption of ineffective methods of peacebuilding and reconciliation, ethnic animosity and lack of community involvement, political incitement and poverty. Ethnic conflicts disrupt the social fabric that holds the society together. The church has been at the forefront in preventing their

recurrence using several interventions such as peacebuilding workshops, carrying out civic education, community empowerment and exchange visits.

The study also established that complementary approach to peacebuilding and reconciliation is inevitable for long lasting peace. In a multiethnic society, all actors should ensure that they use a comprehensive approach that appreciates the diversity of cultural worldviews. Very similar and often interchangeable terms for complementary approach include holistic approach, integrated approach, or meta-approach. What these terms highlight is that resolving conflicts and achieving sustainable coexistence in divided societies requires integrated and complementary efforts across relevant fields and levels, that is, grassroots to structural and local to international. The causes of conflict are many, and the responses should be strategic and multi-pronged.

Sidelining or rejecting an aspect that is key to any community is tantamount to rejecting the community.

The Complementary approach used in the study was significant. It incorporated four peacebuilding and conflict resolution methods. The strength of the framework was the fact that ethnic conflicts are generally based on the communities' setup, including diversified cultural worldviews. Therefore, recognition of the indigenous methods to bring and resolve conflicts and complementing it with western based methods established a strong interrelationship. This interrelation was inevitable in bringing peace and resolving conflicts.

Therefore, the following premises were concluded.

1. Ethnic conflicts in Laikipia West District are caused mainly by socio-economic and political factors.

2. The processes of peacebuilding and reconciliation employed by the church in Laikipia West District are limited.
3. There are African indigenous methods of peacebuilding and reconciliation, which the church can use in Laikipia West District.
4. Complementary approaches are inevitable in effective peacebuilding and reconciliation initiatives.

5.3 Recommendations

Based on the findings of this study, the following recommendations were be made:

1. ***There is need to appreciate, strengthen and adopt African indigenous methods of peacebuilding and reconciliation.***

Strengthening African indigenous methods of peacebuilding and reconciliation and justice dispensations mechanism is an important aspect. In so doing it recognizes the culture and social structures that define these communities. This research noted that there is urgent need for a bottom-up approach to societal needs where the church makes use of existing cultural values and structures to reduce conflicts and engender peace.

2. ***Relook the inculturation.***

Inculturation - as a term designating the process by which the Gospel takes root in local values, discovering and using their richness, as well as purifying their deficiencies - has its clear mandate in Vatican II.

> There are many links between the message of salvation and culture... The Church has existed throughout the centuries in varying circumstances and has utilized the resources of different cultures in its preaching to spread and explain the message of Christ... Faithfulness to its own tradition and at the same time conscious of its universal mission, (it) can enter into communion with different forms of culture, thereby enriching both itself and the cultures themselves.

Inculturation, therefore, enriches the Church; for she uses, "in her preaching the discoveries of different cultures to spread and explain the message of Christ to all nations, to probe it and more deeply understand it, and to give it better expression in liturgical celebrations and in the life of the diversified community of the faithful"(ibid)

Therefore, by relooking and utilizing inculturation in relation to peacebuilding and reconciliation, the church must enter into dialogue with African indigenous methods of peacebuilding and reconciliation.

3. *Inter-community and Inter-religious Dialogue should be Facilitated*

The various efforts in the country trying to build a culture of community reconciliation and peaceful existence should be recognized and encouraged. Peace meetings, exposure tours and exchange visits are some of the ways to achieve this objective. Grassroots partnerships that are better placed to bring on board a broad and representative participation especially youths and women, whose potential in prevention of conflicts remain untapped. This latter aspect stresses the importance of gender and gender mainstreaming in conflict management.

4. ***Land Allocation Policy needs to be Reviewed***

The land issues in the country and especially in Laikipia West District have been contentious. The presence of large ranches in Laikipia West District is a time bomb and high potential for conflicts. Due to climate changes grazing lands and watering points are becoming fewer, and the communities are looking for ranches as the only source.

The government should, relook the land allocation procedures and policies.

5. ***Peace education through drama, songs, poetry and other forms of message should be encouraged to help change attitudes that lean towards stereotyping, conflicts and violence witnessed in Laikipia West District.***

Peace education and related activities should be carried by targeting youths in churches, schools, villages and other institutions, therefore, creating a generation that abhors violence. This will limit the number likely to be drawn or used to violate other communities. Utilizing other avenues such as public meetings, traditional ceremonial rites and meetings is important to ensure that youths out of school are reached and encouraged to become agents of peace in Laikipia West District.

6. ***Intermarriages and Exchange programmes where communities learn from one Another and embrace one Another's cultures should be encouraged and.***

The programmes that give different communities chances to interact and learn from one another should be encouraged. Through such as programmes the spirit of neighborhood and coexistence will be nurtured. Intermarriages should also be encouraged. In this way the communities are bound together by the in-law relationship.

Areas For Further Research.

1. NGOs approaches to peacebuilding and conflict resolution in Laikipia West District.
2. The Roles of white owned ranches in resurgence of ethnic conflicts in Laikipia West District.
3. Roles of militia gangs in recurrence of ethnic conflicts in Laikipia West District.
4. Impacts of indigenous approaches to Peacebuilding.

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6. LIST OF ORAL INTERVIEWS

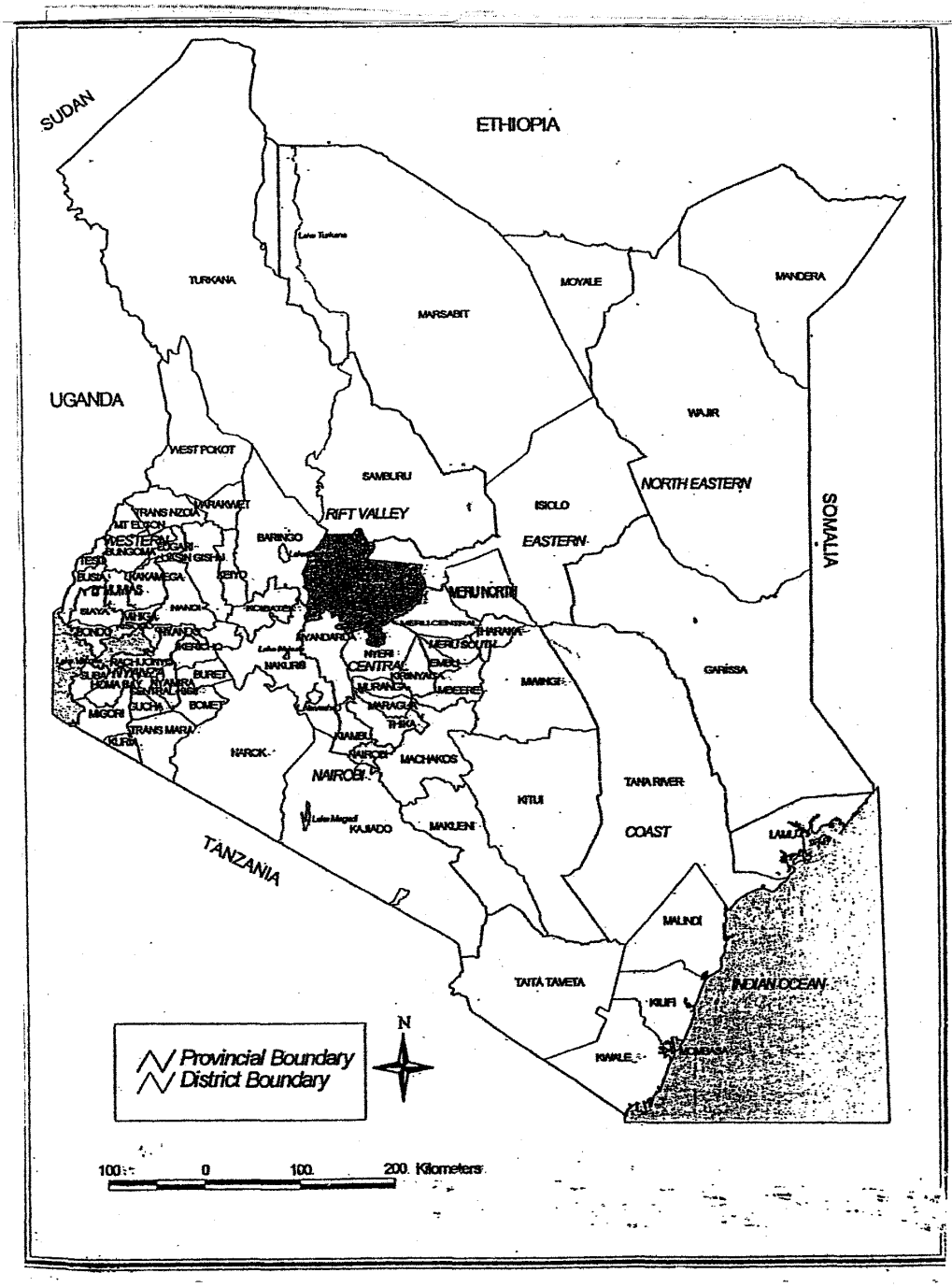
Name		**Age**	**Profession**	**Interview Date**	**Place**
1	Kamindo Kenene	67 years,	A farmer	15/06/2008	Magadi
2	Kaparo Ngoti	68 years	A retired civil servant	15/06/2008	Magadi
3	Kinyua wa Iregi	71 years	A farmer	16/06/2008	Sipili
4	Lorireme Latete	76 years	A farmer	24/06/2008	Lonyek
5	Lorriran Sossian	71 years	A retired teacher	19/06/2008	Lonyek
6	Mwangi wa Karuri	66 years	A farmer	20/06/2008	Sipili
7	Mzee Lokitaung	70 years	A retired civil servant	24/06/2008	Magadi
8	Mzee Lukudu	65 years	A farmer	20/06/2008	Lonyek
9	Nderitu wa Gethi	70 years	A farmer	24/06/2008	Sipili
10	Njoroge wa	69 years	A farmer	27/06/10	Sipili

	Kihumbu				
11	Sabaya Merete	67 years	A housewife	20/06/2008	Magadi
12	Sinatati Sinyete	65 years	A housewife	15/06/2008	Lonyek

APPENDICES

Appendix 1: Maps

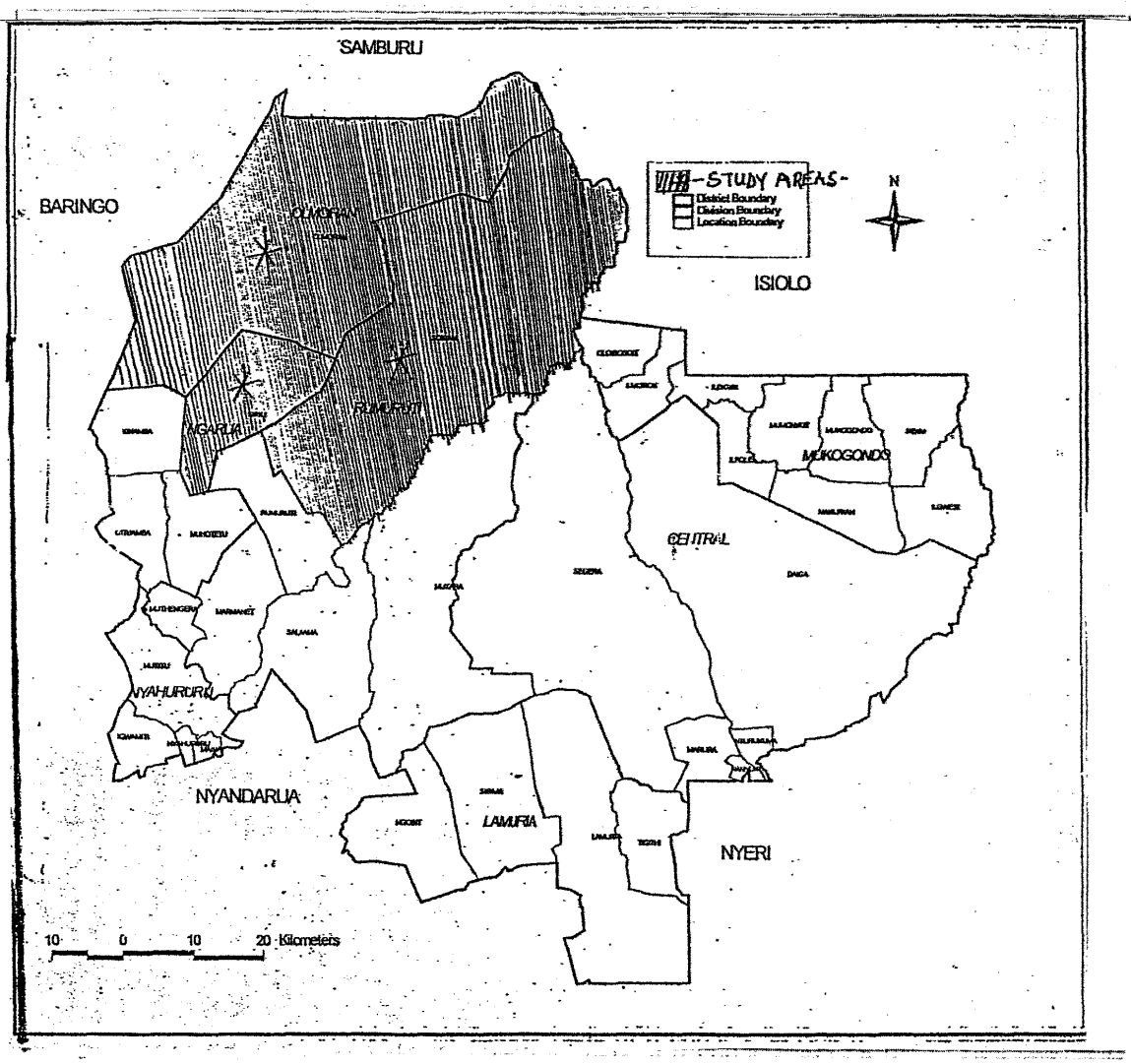
Map 1.1: Map of Kenya Showing Location of Laikipia District in 1999.



Prepared by Central Bureau of Statistics; 1999 Population Census

Map 1.2

Map of Laikipia District Showing the Administrative Boundaries in 1999.



Prepared by Central Bureau of Statistics, 1999 Population Census

Appendix 2. List of Tables and Figures.

2.1: List of Tables.

2.2 List of Figures

Appendix 3: Names of Village Elders Interviewed.

Name		**Age**	**Place**
1	Kamindo Kenene	67 years,	Magadi
2	Kaparo Ngoti	68 years	Magadi
3	Kinyua wa Iregi	71 years	Sipili
4	Lorireme Latete	76 years	Lonyek
5	Lorriran Sossian	71 years	Lonyek
6	Mwangi wa Karuri	66 years	Sipili
7	Mzee Lokitaung	70 years	Magadi
8	Mzee Lukudu	65 years	Lonyek
9	Nderitu wa Gethi	70 years	Sipili
10	Njoroge wa Kihumbu	69 years	Sipili
11	Sabaya Merete	67 years	Magadi
12	Sinatati Sinyete	65 years	Lonyek

Appendix 4: QUESTIONNAIRES

Instruction: Please answer all the questions honestly and freely. Your responses will be treated confidentially and will only be used for the purpose of this study. Read each question carefully and tick [ ] or fill in your appropriate answer in the space provided.

APPENDIX 4.1. (QUESTIONNAIRE FOR CHURCH MINISTERS)

[A.1] Gender Male [ ] Female [ ] Age [ ]

[A.2] Church ……

[A.3] Position in your church……..

[A.4] Area of residence……..

[A.5] Ethnic community……..

[A.6] What do you think are the causes of ethnic conflicts in Laikipia West District?

[A.7] (a) What role did your church play before, during and after the conflict?

(b) How does the church address conflicts in this area?

[A.8] What is the process of peacebuilding and reconciliation in your church?

[A.9] Mention any African indigenous methods of peacebuilding and reconciliation you know?

[A.10] (a) Has your church used any African indigenous methods of peacebuilding and reconciliation in her effort to foster and facilitate reconciliation in Laikipia West District?

i)Yes [ ] ii) No [ ]

(b) If Yes which ones?

(c) If No why?

[A.11] What were the causes of ethnic conflicts in Laikipia West District?

[A.12] (a) Are there any interventions by church to prevent ethnic conflicts?

i) Yes [ ] ii) No [ ]

b) If Yes, which ones?

c) If No, why not?

APPENDIX 4.2: QUESTIONNAIRE FOR CHURCH MEMBERS

[B.1] Gender: a) Male [ ] b) Female [ ] Age [ ]

[B.2] Church ……

[B.3] Area of residence……..

[B.4] Ethnic community……..

[B.5] a) Have you been affected by ethnic conflicts i) Yes [ ] ii) No [ ]

b) If Yes, in what ways?

[B.6] Where did you get your help from?

{a} Government.

{b} Church.

{c} Non Government Organizations.

{d} Volunteers.

[B.7] (a) Are there any churches/ religious groups that aid people during conflicts?

(i) Yes [ ] ii) No [ ]

(b) If Yes,

(i) Which ones?

(ii) How do they help people?

[B.8] (a) Are there other people/ organizations involved in peacebuilding and reconciliation in Laikipia West District?

(b) (i)Yes [ ] (ii) No [ ]

(c) If Yes how?

APPENDIX 4.3: INTERVIEW SCHEDULE FOR CJPC AND NCCK REPRESENTATIVES.

[1] What are the causes of ethnic conflicts in Laikipia West District?

[2] (a) Are there processes of peacebuilding and reconciliation that the churches have used in Laikipia West District?

(b) What types?

[3] (a) What is the locus of these types or methods?

(b) Are there some that are Africans oriented?

[4] What measures have the church put to prevent resurgence of ethnic conflicts?

[5] What are your strategies of peacebuilding and reconciliation in Laikipia West District?

[6](a) Does the church have a plan for curbing / addressing the problem of ethnic conflicts in Laikipia West District?

(b) Which is it?

APPENDIX 4.4: INTERVIEW SCHEDULE FOR VILLAGE ELDERS

[1] Were there conflicts in African indigenous societies?

[2] What were the causes of these conflicts?

[3] How were these conflicts resolved?

[4] (a)What were the peace and reconciliation methods used?

(b) Did these resolve, prevent conflicts?

5 [a] Would the conflicts occur after reconciliation? (i) Yes (ii) No

[b] Explain your answers above

[6] (a) Were all conflicts resolved using the same methods?

(b) If No, how were they resolved?

[7] What are the causes of ethnic conflicts in Laikipia?

[8] (a)Have the methods you have described been used in peacebuilding and reconciliation in Laikipia West District?

(b) Explain your answer.

[9] (a) Do you think the African indigenous methods of peacebuilding and reconciliation can contribute to resolving ethnic conflicts?

(b) Why?

APPENDIX 4.5: INTERVIEW SCHEDULE FOR ADMINISTRATIVE LEADERS

[1] What are the causes of ethnic conflicts in Laikipia?

[2] (a)Are there processes of peacebuilding and reconciliation that the government has used in Laikipia West District?

(b)What types?

[3] Are these processes effective?

(b) Explain your answer

[4] What measures has the government put to prevent resurgence of ethnic conflicts?

[5] What are government strategies of peacebuilding and reconciliation in Laikipia West District?