

CATHOLIC CHURCH'S PEACEBUILDING STRATEGY IN KENYA: KAKAMEGA COUNTY AFTER THE 2007/08 POST ELECTION VIOLENCE

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Abstract: In a world marred by conflicts, peace building has become more urgent than ever before in the history of humanity. The Catholic Church has not been left behind in working for peace in collaboration with other stakeholders. The main purpose of this study was to interrogate the contribution of the Catholic Church in peace building in Kenya, with reference to Kakamega County. Specific objectives of the study were to: examine the involvement of the Catholic Church in peace building in Kakamega of Kenya before 2007; assess the Catholic Church's peace building strategies in Kakamega County since PEV of 2007; and evaluate the challenges facing the Catholic Church in her contribution towards peace building in Kakamega County. The justification for this study is that there are various studies done on Kakamega County but hardly have they dwelt on the management of conflicts and particularly the contribution of the Catholic Church. This is a major gap that this study seeks to fill. The research was guided by two theories: Functionalism theory by Emile Durkheim which stresses social solidarity and structural peace theory by [1]. These two theories guided the development of the conceptual model for this study. This research systematically handled the research problem by embracing descriptive/survey design. The descriptive design utilizes the strength of both qualitative and quantitative research. Questionnaires, interviews and observation methods were used to collect primary data while secondary data was obtained through document analysis and internet sources. The research targeted 400 respondents who included 12 clergy, 384 laity, two NGOs and two government officials. Both probability and non-probability sampling techniques were used. A pilot study was carried out to establish the reliability and validity of the instruments. The data collected was coded and arranged in themes in relation to the objectives and the findings were then analyzed using SPSS. The findings were then presented using tables, pie charts, maps, figures and thematic narrative technique based on the objectives of the study. Notwithstanding the challenge of ethnicity and corruption, the church has done a commendable contribution in peace building. The main finding from the study is that, peace building in the Catholic Church in Kakamega County is more than addressing direct violence. Instead, the church takes a holistic approach and multi-pronged strategies to peace building. Apart from adding unto the existing knowledge, on the contribution of the Catholic Church on peace building, this study would also be of benefit to policy makers, academicians and the Catholic Church in Kakamega as well as in Kenya at large. It is hoped that the findings will help the church to re-evaluate and improve on her peace-building strategies. The key recommendations of the study is that; the church has to intensify its strategies of peace building, to intervene in the conflicts in the sugar industry in the region and reach out to *boda boda* groups which are more vulnerable to manipulation by the political class. The church has to also incorporate traditional peace building strategies which may have eroded during the colonial era.

Keywords: Catholic Church's, Post-Election Violence.

1. BACKGROUND TO THE STUDY

The concept of peace building is not a recent phenomenon; it is as old as humanity itself. Over the ages peace has been a fundamental quest in the history of humanity [2]. Both the classical and modern thinkers have delved and contributed to peace building. Aristotle (384-322 BC) in his book *Nicomachean Ethics*, theorized that the final development of human race is to achieve “the good life” which in essence meant peaceful life. Plato (428-348 BC) in his work, *The Republic*, believed that conflicts in a society are caused by competition over scarce resources. Plato contends that proper distribution of resources brings peace and harmony in the society.

According to [3] Peace building is necessary because violence exists. Violence is any physical, emotional, verbal, institutional, structural or spiritual behavior, attitude, policy or condition that diminishes, dominates or destroys others and ourselves. Violence is one of the possible responses to specific conflict situations. Whereas to [1], violence can either be Structural, Cultural or direct.

The three are however interrelated; Cultural and Structural Violence cause Direct Violence, while Direct Violence reinforces Structural and Cultural violence. Niccolo Machiavelli (1469-1527) in his work *Realpolitik (The Prince)* advanced that human beings can never achieve a perfectly peaceful society, and that their weaknesses can be manipulated to reduce conflicts. Thomas Hobbes (1588-1679) proposed that it is natural for human beings to be in conflict, and that peace could, nevertheless, be achieved through the theory of social contract that cater for issues of self interest. Karl Marx (1818-1883), in his *Communist Manifesto* of 1848, contends that conflicts are caused because of the division in the society (class struggle). Therefore to bring peace, the societal class divide has to be eliminated. However this idea of classless society has remained utopia. To Emile Durkheim (1858-1917) the role of the Church in enhancing peace in the society cannot be underestimated. That is why most religious traditions stress on peaceful co-existence of human beings [4].

The mandate of the Church as an actor in peace building is to preach peace, love, reconciliation and repentance to humanity. It was the challenges of Industrial Revolution in Europe that prompted the writing of the encyclical entitled *Rerum Novarum* (Leo XIII, 1891) that articulated Catholic notions of peace and justice grounded in scriptures and human rights. In his book *Peace on Earth*, Pope John XXIII contends that “ It is the position of the Catholic Church that peace on earth can be established firmly if the order laid down by God can be observed dutifully” (John XXIII, 1964). The Pope was commenting on peace in the World after the Second World War and in the Cold War era.

At the global level, the Catholic Church is increasingly engaged in peace building roles in post conflict and peace negotiations. In this regard, the Catholic Relief Services (CSR) and the Catholic Justice and Peace Commission (CJPC) have become the vanguards of Catholic peace building activities in the World [5].

John Paul II efforts in peace building helped to bring down communist regimes in Europe. The demise of the Soviet Union reduced the tension that existed between the supporters of communism and capitalism. Democratization process that took place thereafter allowed the masses in Eastern Europe to participate in decision making. Notwithstanding a number of peace building attempts, the Catholic Church is criticized and blamed for conflicts in Latin America and the 1994 genocide in Rwanda [6]. From 1990 to 2000, there were 58 major armed conflicts in the world of which on close examination, ethnic related ones constituted a considerable number. A study carried out by [7] indicates that Africa has had 19 conflicts related to ethnic struggle, Latin America 5, Asia had 17, Europe had 8 and the middle East 9 [7]. In all these conflicts, religion had a role to play, either as the cause of the conflict or as a point of mitigation.

Smith believes that the spread of Christianity in Sub-Saharan Africa, and in particular the Catholic Church, in the last three decades has been very rapid [8]. Notwithstanding this skyrocketing Christianization, the rate of politically instigated and ethnically motivated conflicts has also been high. For example conflicts in Rwanda, Angola, Mozambique, South Sudan, Northern Uganda, and Kenya among others calls for scrutiny of the correlation between the increasing conflicts amidst the increasing evangelization in Africa. This will help us to establish what is lacking on the part of the Church in heralding peace on earth. The expectation has been that, the more the process of evangelization the more peace should prevail. However, this is hardly the case, because the regions with many Churches and many Christians have experienced a lot of conflicts [8] [7].

Catholic Church in collaboration with other Institutions, Government agencies and NGOs, has made attempts to address the differences existing among communities in Kenya [9]. He believes that the Catholic Justice and Peace Commission (CJPC) was established to develop mechanisms that address the socio-political and economic needs of the people threatened by lack of peace. CJPC therefore, trains peace agents and has come up with a number of strategies on peace building. Despite all these attempts and efforts the Church is very much challenged by the persistent ethnic mistrust that leads to intra-ethnic and inter-ethnic conflicts [9]. [10] also captures this troublesome relationship between ethnicity and conflict in a way that provides the analytical model relevant for this study when he observes that moral ethnicity and political tribalism are always at conflict. Again the nature and history of peace building efforts of the Catholic Church from decades past has either remained under-reported or not studied.

Kakamega County of Western Kenya comprises of diverse Kenyan communities including; the Luhya, Kikuyu, Kalenjin and Luo. Research has shown that these communities have been involved in inter and intra conflicts at one time or the other [11].

According to [9] the climax of these conflicts was in 2007- 8 Post Election Violence (PEV) in Kenya. During this violence, the researcher in this study had a painful experience in the Parish of Mautuma of western Kenya where he was serving as a pastor. The Christians in this parish who on many occasions worshipped together and professed the same faith turned against each other. This scenario was also witnessed in many parishes in the county including, Kakamega, Mumias, Soi, Likuyani, Malava, Mukumu and Matunda. This violence was also experienced across the country [12]. The brutality, maiming, property destruction, killing each other and the resultant Internally Displaced Persons (IDPS) left the clergy perplexed and puzzled. Hence a pastoral challenge that needed to be investigated. Not all the clergymen had the training and skills to undertake peace building.

Many clergymen underwent severe test of faith to see their congregants abandon the faith and turn to tribal cocoons to harm each other. The story of the challenges that faced the Catholic Church and personal sacrifices made by the clergy in Kakamega County in trying to bring peace to a divided congregation needed to be told. This is what prompted this research to embark on this study in order to give or provide this information gap.

Statement of the Problem

There is a contradiction of the Christian principles as taught by Christ and the activities of his followers in relation to peace building. The church, believed to be the conscience of the society, found itself at the crossroads in 2007 post election violence with a divided congregation fighting and killing each other. This contradiction was based on the fact that the blood bond of negative ethnicity was not in concomitant with the teachings of the church on peace, brotherhood, love, forgiveness, reconciliation and humility. The killings, destruction of property and members of the same church displacing others as IDPs raised the question, has the Catholic Church been up to her mission, the mission of peace? There are a number of other researches that have been done on the county of Kakamega relating to this study. A case in point is the one done by [13] on the role of women in conflict management following the 2007 PEV. This scenario called for a research to interrogate the contribution of the Catholic Church in peace building in Kakamega County, Western Kenya. There was need to find out three things; the Catholic Church involvement in peace building, the strategies she employs and the challenges she encounters in her peace building efforts.

Research Objectives

The specific objectives of the study were to:

- a. Examine the historical involvement of the Catholic Church in Peace Building, prior to the 2007/08 Post Election Violence (PEV), in Kakamega County of Kenya.
- b. Assess the Catholic Church's Peace Building Strategies, since the 2007/08 Post Election Violence in Kakamega County of Kenya.
- c. Evaluate the challenges faced by the Catholic Church's peace building efforts in Kakamega County of Kenya.

Research Questions

1. To what extent did the Catholic Church involve in Peace building process prior to the 2007/08 PEV in Kakamega County of Kenya?

2. What strategies were employed by the Catholic Church in peace building after the 2007/08 Post Election Violence Conflict in Kakamega County of Kenya?
3. What challenges did the Catholic Church face in her Peace Building Efforts during the PEV period in Kakamega County of Kenya?

Significance of the Study

Even though a number of studies touching on Kakamega County have been done following the 2007/08 post election violence, hardly has any dwelt exhaustively on the role that the Catholic Church played during that period. A number of scholars who delved into researching on issues about the 2007/08 PEV such as [14], [15 and that done by [16] did not expound on the place of the Catholic Church in peace building. The study is significant because it interrogates the Catholic Church's contribution in peace building. It spans from pre-colonial times to the present day occurrences as far as conflicts and peace building are concerned. The study contributes to the understanding of church's peace building evolutionary trajectory, thus enabling both an appreciation for what was achieved even before Kenya became a nation, as well as a critiquing the areas requiring strengthening, as the nature of conflict in Kakamega has evolved over time.

Lack of this information may have meant in the event of other conflicts, there would be increased human suffering and thus slowing the peace building process. The information that was generated by this study is useful for the Catholic Church leadership and policy formulators in identifying the areas to strengthen their strategies and personnel (clergy) in order that the peace building initiatives of the Church are even more effective in Kenya. This study is of value to the Kenyan society and the world in general because its findings will aid in understanding the nature and history of ethnic conflicts and the root causes of these conflicts [17].

Scope of the Study

The study was conducted within Kakamega County in Western Kenya. It looks at the contribution of the Catholic Church of Kakamega diocese in peace building. It narrows down to the pre-colonial, colonial and the period since 2007/08 PEV. The study focused on the activities of the Kakamega Catholic Diocese church. The study addressed the various dimensions of violence as defined by [1] as well as examining the characteristics of the clergymen as leaders in the peace-building process.

2. RESEARCH METHODOLOGY

This chapter presents the study area, the methods and tools that were used to collect and analyze data as well as details the research design, the sampling strategy.

Research Designs

Research design is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure [18]. A research design can be perceived as the conceptual context within which the research is conducted. A combination of designs that include; descriptive cross sectional survey and evaluative research designs were used in the study as shown in Table 3.1. [19] explains that the descriptive design is usually concerned with describing a population in respect to important variables. There are three main types of descriptive methods namely; observational, case study and survey methods.

[20]; [21]; [22], maintains that a descriptive survey study involves finding out what people are doing, thinking and then gathering information from them. In this study, the participants answered questions administered through interviews and questionnaires.

After the participants have answered the questions, the researcher described the responses given. A cross sectional survey permitted the capture of data from the clergymen to fulfill the third objective of the study regarding the challenges faced in implementing the Church's peace building strategy. The survey also enabled the collection of data from the laity, who were directly involved in the conflict, and who gave their views on the effectiveness of the Church peace-building strategy and actions. The evaluative research design facilitated an examination of the collaboration with the stakeholder that contributed to the peace building effort. Interviews were conducted to gather the views of the various cadres of

stakeholders. This design also permitted the capture of the information on the history of peace building by the Church, through key informants and secondary data.

Study Area

Kakamega County is in western Kenya lying about 30km north of the Equator. It lies within an altitude of 250-2000m with an average temperature of 22.5°C. Kakamega is 52 km north of Kisumu, which is also the third largest city in Kenya and a port city on Lake Victoria. The average elevation of Kakamega is 1,535 meters above the sea level. Kakamega County is Kenya's second most populous county after Nairobi. It borders other counties like; Bungoma to the North, Trans Nzoia to the North East, Uasin Gishu and Nandi Counties to the East, Vihiga to the South, Siaya to the South West and Busia to the West. The County has nine sub-counties, namely; Butere, Mumias, Matungu, Khwisero, Shinyalu, Lurambi, Ikolomani, Lugari and Malava. Kakamega was so named because the word "kakamega" translates roughly to "pinch" in the Luhya dialect, which was used to describe how European colonists would eat the staple food, *ugali*. The location of Kakamega County in Kenya is illustrated in Figure 1.

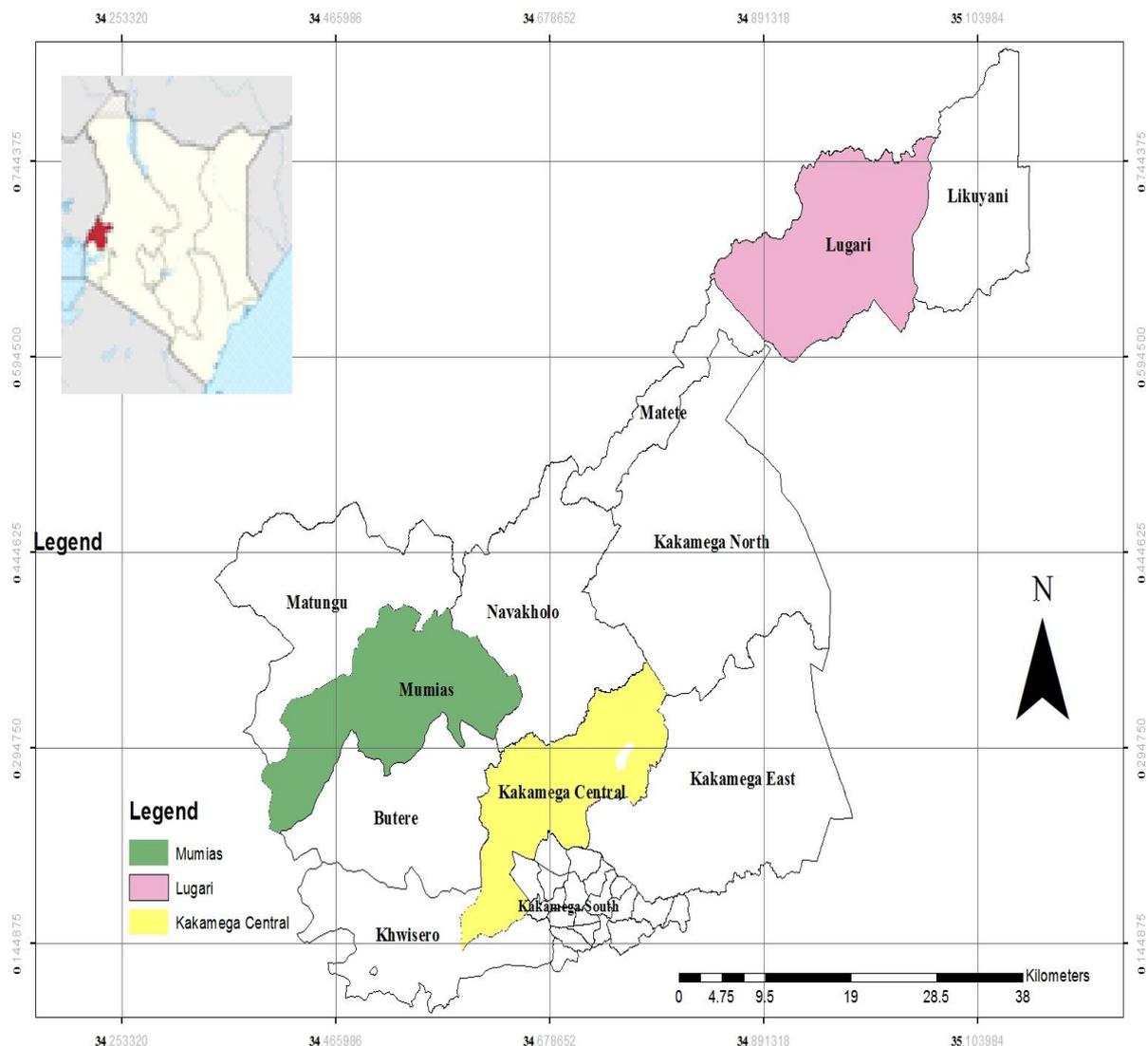


Fig. 1: Map of Kakamega County showing Administrative Boundaries Adopted from FEWS NET/ KENYA, 2014

Most of its inhabitants are Luhyas and modern day Luhyas are Christians; for some (if not all) the word for God is *Nyasaye* or *Nyasaë*. The word *Nyasaye* when translated into English roughly corresponds with 'Nya (of) and Asae/ Asaye/

Sae/ Saye/ (God). The Luhya traditionally worshiped an ancient god of the same name. When Christianity was first introduced among the Luhya in the early 1900s by Christian missionaries from Europe and America, the Luhya took the name of their traditional God, Nyasae, and gave that name to the God of Christianity. The first Luhyas who were converted into Christianity took words, names, their perceptions of what Christian missionaries told them about the Living God (the Creator), and other aspects of the religious traditions that they were born into, and applied them to Christ and God [23].

The Friends Church (Quakers) opened a mission at Kaimosi and the Church of God took over the mission in Bunyore. During the same period, the Catholic order Mill Hill Brothers came to the area of Mumias [24]. The Church of God of Anderson, Indiana, USA, arrived in 1905 and began work at Kima in Bunyore. Other Christian groups such as the Anglicans (CMS) came in 1906. In 1924 the Pentecostal Assemblies of Canada began their work in Nyan'gori. The Salvation Army came to Malakisi in 1936. The Baptists came to Kakamega County in the early 1960s. The first Bible translation in a Luhya language was produced by Nicholas Stamp in the Wanga language [24]. Osundwa says he did this translation in Mumias, the former capital of the Wanga kingdom of Mumia. There has been a strong Christian witness among the Luhya in the twentieth century.

A religious sect known as *Dini ya Msambwa* was founded by Elijah Masinde in 1948. They worship "Were," the Bukusu God of Mt. Elgon, while at the same time using portions of the Bible to teach their converts [25]. They also practice traditional arts termed as witchcraft. This movement originally arose as part of an anti-colonial resistance. Various sources estimate that 75%-90% profess Christianity. The Catholic Church began its roots in Kakamega County in 1902 when the first mission was opened at Kisumu by the Mill Hill Missionaries. In 1904 Mumias station was opened right at the capital of Nabongo Mumia [24]. Since then, catholicity has spread in the entire Kakamega County. There are two dioceses; diocese of Bungoma and diocese of Kakamega.

This research focuses on the area covered by the diocese of Kakamega. It has thirty six parishes, about 40,000 laity, 115 clergymen and 600 religious men and women.

Study Population

The 36 parishes that are found in Kakamega County formed the target population for this study, of which one third was sampled. The study's main unit of observation was the parish, and the units of analysis were the parish laity and the clergymen. The parish catchment area hosts the clergymen, the laity, representatives of the Catholic Justice and Peace Commission (CJPC), civil society organizations, community leaders and governmental departments, all of whom were present during the PEV of 2007/08, or played a role in the peace building process during this period. The study population therefore comprised of 36 clergymen heading the parishes, more than 10,000 members of the laity (who are also community members from the main ethnic groups that were in conflict), two NGO representatives, four government officers, twelve community leaders and thirty six CJPC members.

Sample Size and Sampling Procedures

A mix of probabilistic and non-probabilistic sampling methods was used at various stages. Thus, this study employed multistage sampling. Kakamega County was purposively selected from among the four counties in the former Western province that comprises of Busia, Bungoma, Vihiga and Kakamega, based on the severity and geographical expanse of the post electoral violence. Purposive sampling technique was employed to select it also based on the intensity consequent peace building activities of the Catholic Church. It was the area that would most likely yield depth and quality of data needed to answer the research questions for this study. Cluster sampling was employed at the second stage, where one third of the total 36 parishes found in the county was purposively selected, again based on the level of conflict witnessed, and the level of engagement of the Catholic Church in peace building activities. Hence, the 12 parishes were used as clusters for the study, which was also identified through non probabilistic sampling. In the third stage, there was non-proportional quota sampling; the 384 laity respondents were drawn in equal measure from the 12 clusters. Hence, from each cluster, 32 laity was sampled. That is the total 384 laity was divided among the number of parishes (12) which brings 32. In the fourth stage, stratified quota sampling was employed. The strata were based on ethnicity and gender of the laity.

The total number to be sampled per cluster was divided equally among the two main ethnic groups that were involved in the conflict, and later peace building activities. Hence, there were 16 persons drawn from each of the two ethnic groups

which was further split in half to have 8 males and 8 females. Once the quota for a cluster was fulfilled, the enumerators moved to the next cluster to be surveyed. An attempt was made to include a diversity of age groups, including the youth. The actual individuals included in the study were those who would provide information on the Church's peace building activities, either by virtue of having been beneficiaries, or having observed how the activities were carried out. Here, random sampling by specific locality was carried out. For the purposive sampling of the key informants, one third of the target population was included in the qualitative data gathering. According to [26], one third of a study population is always representative. Hence, the 12 clergymen heading the 12 parishes were interviewed, along with one third of the NGO representatives, CJRC members and Government officials.

The population (N) of the laity in Kakamega County is more than 10,000. The sample size for the study (n), is calculated using the formula proposed by [27] for use in reproductive health and other social surveys. It produces a desired sample size of 384:

$$n = z^2 pq / d^2$$

Where n is the desired sample size if the target population > 10,000

z is the standard normal deviate at the required confidence level i.e 1.96

p is the proportion in the target population estimated to have the characteristic (assume 50% if unknown)

$q = 1 - p$ that is 0.5

d is the level of statistical significance or *Alpha*

Data Collection

Data were collected from both primary and secondary sources, using the tools described as follows.

Individual Questionnaires for Clergymen and Laity

Primary data using a structured, pre coded, semi-structured questionnaire was collected from a total of 384 laity respondents in Kakamega County as shown in Appendix 1a. Another semi-structured questionnaire was used to collect primary data from the 12 clergymen in the selected sites (Appendix 1b). The questionnaires had questions according to each objective, to help the researcher to interrogate the role of the Catholic Church in peace building process in Kakamega County.

Key Informant Interview Guides

These tools were tailored to obtain the most relevant information from individuals living and working within the county that have specialized knowledge on a number of issues regarding the Church's peace building activities and the outcome of the same (Appendix 2). The qualitative information collected from the key informants was used to confirm and enhance that which was gathered from the respondents.

Focus Group Discussion Guide

Focus Group Discussions were held in each of the 12 clusters of the study. The discussants were community members from the different ethnic groups, who participated in the peacemaking efforts through the Church. The tool had probing questions to address each of the major theme corresponding to the variables under study (Appendix 3). According to [28], FGDS capitalizes on group dynamics and allows a small group of respondents to be guided by a skilled moderator (researcher) into increasing levels of focus and depth on the key issues of the topic. FGDS ensures group interaction between respondent's generally stimulating richer responses and allowing new and valuable thought to emerge. Also in FGDS the researcher can observe the discussion and gain first hand insights into the respondent's behavior, attitudes, language and including body language and feeling.

Observation

This research also employed observational methods of data collection. Here the researcher was able to obtain information without direct questioning. According to [29] and Philip [30], observation becomes a scientific tool and method of data collection when it serves a formulated research purpose and is systematically planned and recorded. This method was also

subjected to checks and controls on validity and reliability. Physically in this research, the researcher and his assistance physically visited the areas of PEV distractions observed the resettled PEV victims and the activities the Catholic Church carried out. Participant observation enabled researcher as far as possible to share the same experiences as the subjects to understand better why they behave the way they do. The researcher used the information obtained from observation to verify and confirm information obtained during questionnaire interview and focused group discussions.

Secondary Data

Desk reviews were conducted on historical records about the Church's involvement in peace building in Kakamega County. Secondary data was obtained from libraries, government offices, and the Catholic Church's offices. Other data for the literature review was obtained from journals, reports, books, published and unpublished thesis and workshop proceedings.

Reliability and Validity of Instruments

This research put into consideration various aspects which include quality control, validity and reliability of research instruments as follows.

Validity

According to [31]; [32], validity refers to how well a test measures what it is purported to measure. A pilot study was carried out to ensure the reliability and validity of the data collection instruments. The piloting was in Vihiga Sub-county, which was not included in the main study. It was during the pilot survey that it was realized that some questions in the questionnaire were not easily understood. Such questions were reframed, while those which had similar meaning were removed. Piloting was meant to establish accuracy and consistency of the results to be collected in the selected Parishes. A pre-test was done with the research assistants before the actual study in order to ensure that they understood the tools in order to realize the expectations of the study. Content validity is a measure of the degree to which the data collected using a particular tool represents a specific domain of the indicators or content of a particular concept [33]. Content validity of the study was assured through the process described below. This was done by the tools being subjected to an assessment by experts in the field of Peace building, and by leadership in the Catholic Church. Members of the university teaching fraternity, the research supervisors, were also involved in the content validity exercise.

The decision to use expert judgment as a method of determining validity is also informed by the observation of [34] that the determination of content validity is largely subjective and intuitive, and can therefore be determined using expert judgment of how well the instrument meets standards.

Reliability

In this research was taken to mean the degree to which an instrument when tested, consistently measures whatever it is targeted to measure. The more reliable the test is, the more confidence it amasses that the scores obtained from the administration of the test are the same if the test were to be re-administered [20]. Reliability in research is influenced by random error in the data, which is the deviation from the true measurement due to factors such as over estimation, underestimation, inaccurate coding, interviewer bias, and concludes that random error is inevitable in any research [33] & [35]. The research process tries to minimize this random error in order to increase the reliability of the data collected by computing a reliability co efficient that indicates how reliable the data for each variable are. A co efficient of 0.8 or more implies that there is a high degree of reliability of data, [35]. The study employed SPSS version 15.0 to calculate the reliability co-efficient.

Ethical Considerations

The researcher applied for permission from the National Commission for Science, Technology and Innovation (NACOSTI) to allow the research to be carried out within the boundaries of Kenya. Permission was sought through the university's School of Graduate Studies, after the university had approved the proposal which underwent the rigorous academic screening process for quality. Due to a delay in the processing of the permit, the researcher proceeded to collect data using the approval letter issued by the university's School of Graduate Studies, while awaiting the NACOSTI permit (Appendix 4). This was also accompanied by another letter of permission issued from the office of the Bishop of the Diocese of Kakamega allowing the researcher to carry out research in the catholic parishes in the Diocese of Kakamega,

(Appendix 5). During data collection, informed consent of the respondents was obtained. They were also reassured of their anonymity, and that the information collected would be treated confidentially. The research assistants were trained and prepared to observe research etiquette while in the field so as not to violate any protocol as per the instructions to be issued by NACOSTI.

Data Analysis and Presentation

Quantitative data were cross-examined in the field to rectify any mistakes or omissions that may have occurred in the questionnaire. They were analyzed using the Statistical Package for Social Sciences (version 15.0). Descriptive statistics were generated, and the results presented in graphs and charts. From the findings, inferences were then drawn. The qualitative data was analyzed in order, to complement the quantitative data. The qualitative data was received in verbatim, transcribed and recorded in themes and sub themes.

3. FINDINGS

This chapter presents and discusses the findings for the second objective of the study which was to establish the strategies used by the Catholic Church in Peace-building during and after the post election violence in Kakamega. The chapter begins with an account of the violence as witnessed and experienced during the post election violence. It is followed by a systematic discussion of the strategies employed by the Catholic church, as viewed from the theoretical framework informing the study; a case that arguably generated a best practice through the Catholic Relief services (Laletek), along with Durkheim and Galtung's theories on peace building. From discussions with the study subjects, the researcher was informed of the chronology of events leading to the bloody post-election violence of 2007/08. The study was informed by the community elders that the disquiet actually began in Mumias town, during vote counting, when it was alleged that counterfeit, duly filled presidential ballot papers were being ferried from the houses of some prominent business men in the town, to the capital in Nairobi, with the aim of skewing the vote in favour of Mr. Mwai Kibaki. The violence was spontaneous, and although it died down in Mumias, within a matter of hours it had spilled over into Kakamega town then Lugari, where it took on a life of its own, gathering momentum and sparking similar reactions in different parts of the country.

In a matter of days, there were chaos from one end of the county to the other. The accounts of the study subjects concur with what is recorded by previous scholars like [36] who reported that, violence broke out after the disputed election results in Kenya and that people clashed when Mwai Kibaki of PNU was declared the president. This is because his main competitor, Raila Odinga, and his followers disputed the results, claiming that the results were rigged [36]. The PEV took ethnic lines because members of PNU were popularly Kikuyu and members of ODM were Luos, Kalenjin and Luhya. Many areas in Kakamega County of western Kenya have mixed population. It comprised of Kisii, Luos, Kikuyu, Kamba with the dominance of the Luhya and Kalenjin as neighbours. The most affected areas were Kakamega town, Mumias town, Lugari region, Matete, Chimoï and areas of Kakamega County.

The study was informed that, on that fateful evening, houses, stores and churches belonging to the PNU supporters were torched, their animals were stolen, cereal stores and shops looted and burned, and wanton destruction of crops. Physical fighting ensued and the victims decided to seek refuge in the Catholic Church parishes. Other victims ran to the police stations, chief camps and to friendly homes that were deemed to be safe. The nature of crimes were dominated by forceful evictions, arsons, looting of movable property, cutting trees belonging to the victims, murder, rape, destroying of boreholes and assault. Many IDPs who were interviewed gave horrible testimonies of the experiences.

One respondent recalled that:

We were taken by surprise within no time our houses were on fire, our maize stores on fire and our livestock driven away by arsonists.... We ran to the nearest Catholic Church parish for refuge. The priest opened the church for us and we couldn't even sleep because the offenders threatened to pursue us into the church. It was difficult, indeed very difficult moment and only God was on our side. A few of us who were lucky escaped with some properties, but most of us ran for our lives. We left everything in the hands of our destroyers (Respondent, Kakamega County).

Respondents informed the study that the targeted groups were the Kikuyus because PNU candidate was a kikuyu by tribe, then the Kisii ethnic because of their most influential politician Simeon Nyachae had supported the PNU candidate, then

the Kambas because their Orange party presidential candidate Kalonzo Musyoka had been offered a job by PNU, lastly, any other sympathizers of all the above groups were not spared. Even the Catholic bishop of the diocese of Kakamega received numerous threats because he was giving refuge to the victims in the churches. This was a challenge to the Catholic Church. Many of the victims and arsonists were members of the same Catholic Church. These were people and christians who prayed and some belonged to the same Small Christian Community (SCC).

According to key informants, the some clergymen were not spared either;

The priests or parishes hosting the victims were threatened by the arsonists. There was tension in the parishes. Both the victims and the hosting priests were endangered. On the other hand, some victims were very suspicious of the priests who happened to be Luhyas, they believed the priest had knowledge of the attacks and did nothing to prevent or even warn victims in advance. The priests belonging to the Kikuyu ethnic were flushed out of the parishes by irate supporters of ODM. The mob claimed that the priests had campaigned for PNU among other allegations. The priests were left perplexed. This researcher as one of the priests for example was overwhelmed by the crowds arriving at the parish, especially the vulnerable, the old, the sick and the crying children. Given the situation in which the entire nation found itself, it became very hard to secure adequate security from security resources, the food, and medication for the victims, security, clothing, counseling services and those dying (Interview, Kakamega County).

It was further revealed that, due to lack of security and basic needs, the victims were taken to the police stations at Turbo, Kakamega, Lumakanda, Matete, Mumias, Khayega and Shinyalu. While at the camps, the victims needed humanitarian aid, psychological and spiritual counseling, trauma healing, spiritual nourishment and empathy. The church together with other partners had big responsibilities to make and build peace. From the information gathered, the aftermath of the PEV lingered for months, despite efforts by the government to help them get back home.

One informant asserted;

After a year, there was decamping, "Operation Rudi Nyumbani"- where the victims returned to their abandoned homes "Former homes". Again, tensions escalated. The offenders spent sleepless nights in a bid to monitor the returning IDPs back to their homes. This was caused by rumors that victims had brought home the dreaded Mungiki and that they were in possession of small-arms. The returning victims (IDPs) were enraged to see wanton destruction of their buildings, vegetation, fences, boreholes and fresh graveyards. This situation again called for the church intervention based on full consideration of realities on the ground and the fresh tensions in the community. Again it was overwhelming to the clergy. Most of the clergymen had not witnessed such immense violence among the people who worshiped together in the same church. Kakamega County therefore was one of the regions that experienced severe post election violence.

According to the Truth, Justice and Reconciliation Commission report [37], 81 people lost their lives and many were injured. The number of those who lost their lives here are those who died directly by physical injuries resulting from the violence. However, those who died due to psychological reasons, depression, shock, trauma and illness have not been recorded.

Promotion of Solidarity and Stability

The study sought to find out whether or not the strategies employed by the church were in line with Durkheim's Functionalism Theory where the Kakamega community is taken as a complex system whose parts work together to promote solidarity and stability through creation of collective consciousness, values and rules via provision of education and a cohesive, faith based community.

Discussants voiced how the church has addressed a situation where wealthy persons are considered 'outsiders' in the region; The church encourages co-existence, discourages mistreatment by destruction of the rich people's properties, teaching social harmony and through the contribution of the church people come together in peace (Discussant, Kakamega County).

Provision of Education

The study established that the catholic has tried to address the weak education sector that is supposed to be provided by national government under its free tuition secondary school program. One of the study subjects said,

The church has been helping to pay school fees for poor children, opened schooling institutions, urging parents to pay fees for their children and putting pressure on the government to fulfill its promises and obligation. (Interview, Kakamega)

In the wake of the Post Election Violence, the study found that the Catholic Church endeavoured to ensure learning resumed for the children of Internal displaced Persons, underscoring the importance placed on provision of education as a key intervention in building a healthy, peaceful community.



Source: Field Data, 2015

Plate 1: St Peters Primary in Mautuma which offerd learning for IDPS children

A key informant stated, The Catholic Church has tried to address illiteracy. The church has built schools in the community to help fight illiteracy, building schools and providing school leadership. (Interview, Kakamega county)

Provision of Cohesive, socially constrained and faith based community

One way in which the church played this important peace-building function is through the provision of a place of refuge from physical harm during the post electoral violence. Irrespective of one's ethnic affiliation, all were welcome to get shelter when the Catholic Church that preaches faith, brotherhood and cohesion, went ahead to open its doors to the displaced persons. One such place of refuge was the St. Joseph Cathedral Church in Kakamega town (Plate 2).



Source: Field Data, 2015

Plate 2: St. Joseph Cathedral Church in which IDPS were hosted after 2007 PEV in Kakamega

It was told the study that the clergymen used Church functions such as baptisms, confirmation, Easter and charismas celebrations, planting of trees in church compounds as well as harambees to bring the community together. In these functions, the Bishop and the priests would use such fora to preach peace, love for one another, reconciliation. This extended to giving hope to the community after the ordeal that befell them. Another key aspect of cohesion is undertaking collective engagements to help the economically weaker members of society have a sustainable means of livelihoods, at par with the others, thereby leading a dignified life above beggarly elements.

Discussants informed the study that the church provided- the two communities sat together and identified beneficiaries of vegetable seeds, pesticides, jembes and rakes for farm work. The victims were allowed to a larger share to enhance livelihoods further, a cash donation of Kshs 10,000 was given to each victim and to a few individuals from the offenders for chicken rearing. This was an income generating activity that has helped beneficiaries to date. Youth from both communities were sponsored by the church to agro-business training institutions. They acquired skills and this improved their lives. This aspect of enhancing the economic status of the poor and unemployed is one of the longstanding strategies of the church dating back to the colonial era.

An informant reported that the cultural differences between ethnic groups and between the youth and the old, and the differences in the upbringing are being addressed through seminars and teachings; instilling values into the youth to obey the old and respect them and giving youth leadership skills in church. Another interviewee indicated,

The Catholic Church has really tried to address intra-tribal and inter-clan conflicts by bringing them together through religious functions and peace missions, brought peace to all and peace meetings (Interview, Kakamega County).

When asked about what the Catholic Church has done in the county, most of the focus group discussants concurred with the views given below by their village mates, which are in line with Durkheim's tenets on building a cohesive and a socially constrained, faith-based community;

The church has promoted table banking.....It has contributed to the county by publishing pamphlets that promote peace.....The church is preaching peace...During the PEV, the church preached peace justice against violence.....The church preached peace to all people.....It provided assistance to the disabled and discouraged tribalism.....The church has always been helpful on social needs.....It takes care of poor and disabled.....Other than peace the church is teaching love.....The church eased tension between denominations and other religions.....It urges youth to avoid drug and substance abuse.....the Catholic church and its faithful have always advocated for peace....It promoted inter youths games to promote peace.....It has constructed on joint community labor shelter for victims and the vulnerable in the "host" community –sharing and acceptance....Livelihood – poultry and vegetables growing on above basisFarm implements –given to victims and needy.....Training youth –the church trained a good number of youth from both parties in livestock, agriculture and business, (Focus Group Discussants, Kakamega County).

The combination of training and economic empowerment is also in line with the theories of change that undergird the Laletok model discussed later in this chapter; literature states that the three theories of change take shape in a multi-faceted approach that includes community capacity-building and training, funding for small infrastructural projects planned and implemented in a collaborative fashion among opposing community groups [38].

Structural Peacebuilding Process

The study also explored the extent to which the strategies employed by the Catholic church after the electoral violence were in line with Galtung's Structural Peacebuilding process which involves the capacity of the process leader, as well as the psychological processing of the parties to a conflict. The findings are as described below.

Capacity of Process leader

Data from the respondents and key informants revealed that the clergymen, who were taking the lead in peace-building as part of their mission, did indeed demonstrate a capacity for self sacrifice, kind acts, political advocacy for social change, and for collaboration with other leaders in government and civic society. One of the kind acts was the provision of medical care for those injured during the violence. The priests ensured that the centers kept running to take care of

medical emergencies. They did this by collaborating with partners (ministry of health and NGOs). One such center is pictured in Plate 3.



Source: Field Data, 2015

Plate 3: Health Center put up by the Catholic Church that catered for the victims of the PEV 2007

From focus group discussions, it was repeatedly voiced how there was collaboration of the Catholic church with other stakeholders to carry out a number of peace-building activities, as well as political advocacy for social change, all done by the clergymen;

Church (through clergy) has preached on good interaction, and organized peace meetings (outreach programs) in affected areas...The catholic clergy called people together through inter –denomination peace dialogue...came out generating projects...Gave out farming inputs to both PEV victims and non-affected...Organized ‘sport for peace ‘initiatives...the catholic church gave people accommodation, refuge...joined other churches in organizing peace rallies...Church (in collaboration with government security agencies) offered armed escort to victims, (Discussants, Kakamega County).

It was revealed that both civic and religious seminars and retreats were organized at the parishes, purposely for enlightening and sensitizing the masses on the effects of conflict in the community. The need for peace making and peace-building was highly emphasized. Speakers were sourced locally and nationally, drawn from religious backgrounds as well political orientations. CRS, CAFOD and TROCAIRE also sent officials to talk to the community, clearly demonstrating the Catholic Church’s penchant for collaborating with other key stakeholders in the affected community. One of the study subjects noted, The inter-religious dialogue between Catholics and members of other faiths contributed greatly to peace-building efforts in Kakamega. For the first time, we had interfaith services in our community, (Discussant, Kakamega County).

Psychological Processing

The study also found that the church engaged the people in the process of becoming aware of their respective structural role. This is primarily done through teachings, training and advocacy for the laity and public. The disentanglement process of the laity and general public from cognition and behaviors prescribed by positions embedded in the inequitable system is similarly effected through education, workshops, seminars and theological teachings to the laity; and new roles formation where individuals aim to acquire new roles necessary to create peace is also done through training and equipping the laity.

An interviewee revealed, This church has been very helpful to even the *boda boda* cyclists, they were trained on road code and sold bicycle to at cheaper prices, they are being urged to maintain peace wherever they are, teaching them not to get misused in times of violence and encourage them to take training for betterment of the community (Interview, Kakamega County).

The study was informed that the Catholic Church organized trainings for the peace-builders, looked for partners/ donors to finance the training of agricultural projects and agricultural extension workers. the peace builders were sent for training in Kitale, Kakamega, Kisumu, Turbo, Eldoret and Nairobi. Trainers were sent by the national government to facilitate the workshops. Their key purpose was to coordinate the national and the local peace-building initiatives in collaboration with the church. NGOs also joined in disseminating on peace-building and peacemaking processes. An overlap is seen here between the Galtung Structural Peacebuilding Process theory, and the theories of change reportedly undergirding the Laletok model, which are said to take shape in a multi-faceted approach that includes Community capacity-building and training [38]. The data presenting more on how the Catholic Church has undertaken psychological processing of the community as a necessary peace-building initiative is contained in Table 1

TABLE 1: Peace Building Activities carried Out by Parish of Laity after the 07/08 PEV

Peace Building Activity After PEV	Yes	No	Don't Know
Parish Carried Out Training Workshops During and after PEV in the County	84%	7%	9%
Parish Carried Out Prevention and early Warning Activities During and After PEV	78%	10%	12%
Parish Carried Out Peace building Through Trauma Healing During and After PEV	77%	10%	13%
Parish Played Role of Mediator During and After PEV	76%	10%	14%
Parish Carried Out Advocacy Activities During and After PEV	73%	11%	16%
Parish Promoted Development and Reconstruction After PEV	68%	18%	14%
Parish Organized for Inter religious Dialogue During and After PEV	67%	18%	15%
Parish Carried Out Peace building Through Micro enterprise Development During and After PEV	64%	22%	14%
Parish Demobilized the Community After PEV	64%	17%	19%

Source: Field Data (2015)

Results in Table 1 show that majority (84.0%) of the respondents indicated that their parish had carried out training workshops during and after PEV in Kakamega County while another 7.0% of them reported that their parish had not carried out the activity in the county. On the other hand, 9.0% of the respondents reported that they did not know whether their parish carried out training workshops during and after PEV in the county.



Source: Field data, 2015

Plate 4: Christians emerging from peace building seminar at Kakamega cathedral

A majority of respondents (78.0%) indicated that their Parish carried out prevention and early warning activities during and after PEV in Kakamega County while another 10.0% of them reported that their parish had not carried out the activity in the county. This finding shows the church undertook an important aspect of peace building as defined by [39] when it defines successful peace building as including activities that would prevent conflict from reoccurring. On the other hand, 12.0% of the respondents reported that they did not know whether their Parish carried out prevention and early warning activities during and after PEV in the county. Furthermore, 77.0% of the respondents indicated that their Parish carried out peace building through trauma healing during and after PEV in Kakamega County while another 10.0% of them reported that their parish had not carried out the activity in the county.

However, 13.0% of the respondents reported that they did not know whether their parish carried out peace building through trauma healing during and after PEV in the county. In addition, 76.0% of the respondents indicated that their Parish played role of mediator during and after PEV in Kakamega County while another 10.0% of them reported that their parish had not played that role in the county. However, 14.0% of the respondents reported that they did not know whether their parish played role of mediator during and after PEV in the county.

At the same time, 73.0% of the respondents indicated that their Parish carried out advocacy activities during and after PEV in Kakamega County while another 11.0% of them reported that their parish had not carried out the activity in the county. However, 16.0% of the respondents reported that they did not know whether their parish carried out advocacy activities during and after PEV in the county. Also, 68.0% of the respondents reported that their Parish promoted development and reconstruction after PEV in Kakamega County while another 18.0% of them reported that their parish had not carried out the activity in the county.

On the other hand, 14.0% of the respondents reported that they did not know whether their Parish promoted development and reconstruction after PEV in the county. In addition, 67.0% of the respondents indicated that their Parish organized for inter religious dialogue during and after PEV in Kakamega County while another 18.0% of them reported that their parish had not played that role in the county.

However, 15.0% of the respondents reported that they did not know whether their parish organized for inter religious dialogue during and after PEV in the county. Furthermore, 64.0% of the respondents indicated that their Parish carried out peace building through micro enterprise development during and after PEV in Kakamega County while another 22.0% of them reported that their parish had not played that role in the county. However, 14.0% of the respondents reported that they did not know whether their parish carried out peace building through micro enterprise development during and after PEV in the county. At the same time, 64.0% of the respondents indicated that their Parish demobilized the community after PEV in Kakamega County while another 17.0% of them reported that their parish had not played that role in the county. However, 19.0% of the respondents reported that they did not know whether their parish demobilized the community after PEV in the county.



Source: Photo taken during the field data collection, 2015

Plate 5: Some of the Crude Weapons Surrendered During Demobilization Process

Emulation of Laletek Best Practices

It was found that through the strategies employed, the Catholic Church in Kakamega, to some extent, emulated key best practices as drawn from the Catholic Relief Services' Laletek Model Project.

Opposing Groups Develop Healthy Relationships with Each Other

Through the focus group discussions (FGDs), members narrated of the activities that took place locally. These included the use of community peace leaders as key people selected from each group. The leaders organized peace building events such communal cooking and eating, games and sports that saw participation of individuals from the two conflicting communities. This is similar to what is found in the Laletek project. It was, in essence, interpersonal peace-building mechanisms that were employed voluntarily at community level.

The study was informed that some parishes organized local and international pilgrimages. For example, they travelled to Subukia, Nanyuki, and the resurrection gardens as well as to Uganda and Rwanda. These pilgrimages played a very fundamental role in the spiritual nourishment of the communities involved. It helped them in reconciling from within which were shown externally through forgiveness to the others. One discussant confessed;

After visiting the Namugongo Shrine in Uganda and Rwanda, what I saw and heard made me forgive those who had wronged me, (Discussant, Kakamega County).

The study was informed that the Catholic Church in Kakamega encouraged healthy relationships among the opposing groups through encouraging church attendance after the conflicts had ceased. Christians also prayed together in Small Christian Communities (SCCs). It was also revealed that there were some community members who even went as far as intermarrying to create cohesion through matrimonial alliances. One of the Community Peace Ambassadors (youth trained by CJPC in the heat of the PEV) said this;

From the fact that I am a Kikuyu, my marriage to a Luhya woman really helped me in heralding peace initiatives in this area, (Interview, Kakamega County).

It was further revealed that the Catholic Church went on to introduce peace-building programs in schools that would see children from both communities participate in activities like feeding programs. Children from both communities who lacked fees would not be sent back home for fees. Through pontifical Mission Holy Childhood (PMC) the children were encouraged to assist those who had been displaced. They would share with them basic items like clothing, blankets, writing material, food stuffs, sanitary items.

One discussant narrated, I could not believe that the items we were receiving in the camps were at times contribution from school children. It was such a humbling gesture.

In line with the second theory of change undergirding the Laletek model, that if opposing groups see each other as fellow human beings, then they will be more willing to focus on what connects rather than what divides them, the study revealed that, during one of the reconciliation sessions in Kakamega County in Mautuma parish, Sister Petronila Khati, a catholic nun kicked off peace-building initiatives by requesting the community that had assembled at the parish to focus more on issues that brought them together rather than those that set them apart. Among the pertinent questions she put forth included;

Is there anything good you see in a Kikuyu? Since the IDPs left to the camp, has life been the same here? [To the offenders]

Is there anything good you see in a Luhya? While you were away in the IDP camp, did you miss your neighbors? [To the victims]

Why do you think God placed you in the locality in which you live in and not anywhere else?

What good do you find in the other person?

Of what benefit is your neighbor to you?

This approach made the process of peace-making to commence. The community realized, notwithstanding PEV, there was something good in the other, and that God had put them together for a good purpose. From discussants, it was revealed that these questions brought up a sense of appreciating the other, recognizing the other, as well as a sense of belonging. This later led to cohesion among the communities. The people now opened up and began talking positively about the other and even to each other which eventually saw the need to make and build peace.

Opposing Groups Collaborate Non-violently to Manage and Maintain Local Infrastructure

The study learned that the Church, in collaboration with her partners, through the manpower provided by the laity from both sides of the ethnic divide, helped to resettle IDPs as their houses had been destroyed during the PEV. One such house is in Plate 6 overleaf.



Source: Field Data, 2015

Plate 6: A destroyed rental house belonging to one of the IDPS in Kakamega town.

The destruction was so intense that there was little to do unto them other than build a new house. The Catholic Church therefore went ahead to build semi-permanent houses like the one pictured in plate 7. The study was informed that, under the leadership of the Catholic Church, the conflicting communities would come together to put up shelters for the returning internally displaced persons.

A rapid assessment was done and shelter need individuals identified mostly the aged and most vulnerable. About 10% of the shelters were allocated to the needy from the offenders as a gesture of sharing Funds from CAFOD, CRS and TROCAIRE greatly helped in resettling the IDPs. In order to increase cohesion and peaceful resettlement, some shelters were set aside for the poor among the “host community”. This was a tactical way in which the church employed to encourage unity and foster peace. It did not appear as if the shelters were meant for the victims alone. This move changed the perception of the host community that was now welcoming them and helping them to start afresh. The church was simply showing love for all, both the victims as well as the offenders, (Interview, Kakamega County).



Source: Field Data, 2015

Plate 7: A house built by the Catholic Church for the returning IDPs in Lugari

Focus Group Discussants told the researcher how the community had united to put up shelters for the returning refugees. The local contributions from the offenders included building poles and labor. They also worked side by side cleaning the church compound, working on the church farm and engaging in other activities that encouraged the two communities to meet and work in harmony for a common goal.

It was revealed that the Kakamega peace-building initiative was further boosted by a collaborative effort of the national government and the church to come up with a peace centers especially in Lugari region, one of the epicenters of the 2007 PEV. This saw a district Peace Centre constructed in Majengo market in Lugari. Clergymen also revealed to the study that the centrality of sharing the Eucharist among the Catholics was greatly significant in unifying the two groups during and after the conflict. According to them, both groups from the ethnic divide protected their church buildings which were in most cases used as places of worship and refuge.

A strategy used was to protect church buildings from destruction. The church buildings were targets as a way of hitting at the perceived enemies who had sought refuge in the church. The study learned that not all churches were protected, as some, belonging to other denominations, and which had been dominantly Kikuyu were targeted and partially destroyed especially in Kakamega town. Amid all this animosity, the congregants would defend their churches from destruction by the arsonists. A variety of peace building strategies were employed in Kakamega in the wake of the post election violence of 2007/08. Some were an intensification of previously-existing strategies, while others were new ones in response to the crisis at hand.

The data findings reveals that Galtung's Violence triangle had played itself out in Kakamega, where cultural violence transitioned into structural violence, eventually resulting into the direct violence witnessed in the 2007/08 post electoral violence. One of the discussants summarized it in a statement as follows;

I feel the main challenge is pride and selfishness. Here arises a serious social problem for those who have gained through exposure and industry became proud and selfish, this provoked the less privileged and everywhere there was no law and order in 2007-2008 which led to rape, looting and torching of houses.

Another added; There was a kind of primitive revolution, it was very bad. Could the church embark on informed choices and good practices? If the church thought moral education was expensive then I believe they tasted ignorance in 2007-2008 PEV, Discussant, Kakamega County, 2015.

From all the data, it appears the Catholic Church strategies have been more on addressing structural and cultural violence, than with dealing with direct violence. This implies that the Church is more seasoned and experienced in dealing with the former rather than the latter.

4. CONCLUSION

This chapter discussed the findings on the second objective of the study which was to examine the peace building strategies employed by the Catholic Church during and after the 2007/08 post-election violence. It was seen that the church using the conceptual framework informed by the two theories of functionalism and structural peace, several strategies employed by the Catholic Church have examined. In this chapter a case that is arguably generated best practices for the CRS in Lalatek has been used in further evaluation of the various strategies of peace building. The research has established that Catholic Church embarked on peace-making immediately the violence broke-out and there after peace building process. The chapter has also underscored that the Catholic Church, in collaboration with other stakeholders used a multi-pronged strategy in peace building in Kakamega County. Notwithstanding all these efforts, the church found itself at the crossroads. There were mixed reactions concerning her peace building activities; there were suspicions, doubts and discouragement from the community. That is why in the next chapter six, this research has explored the various challenges the Catholic Church encountered in her peace building efforts during and after PEV 2007/8.

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