

PEACEBUILDING CHALLENGES FACED BY THE CATHOLIC CHURCH IN KAKAMEGA COUNTY - KENYA

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Abstract: Conflicts necessitate peace building more than ever before in the history of humanity. The main purpose of this study was to interrogate the contribution of the Catholic Church in peace building challenges 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 clergies, 384 laities, 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 analysed 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 within the region and reach out to a myriad of 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, peace building challenges.

1. BACKGROUND TO THE STUDY

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 *Nichomachean 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 behaviour, 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 are binaries between 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:

Specific objectives of the study were:

- 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 peacebuilding process.

2. RESEARCH METHODOLOGY

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

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 fulfil 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 30 km 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.

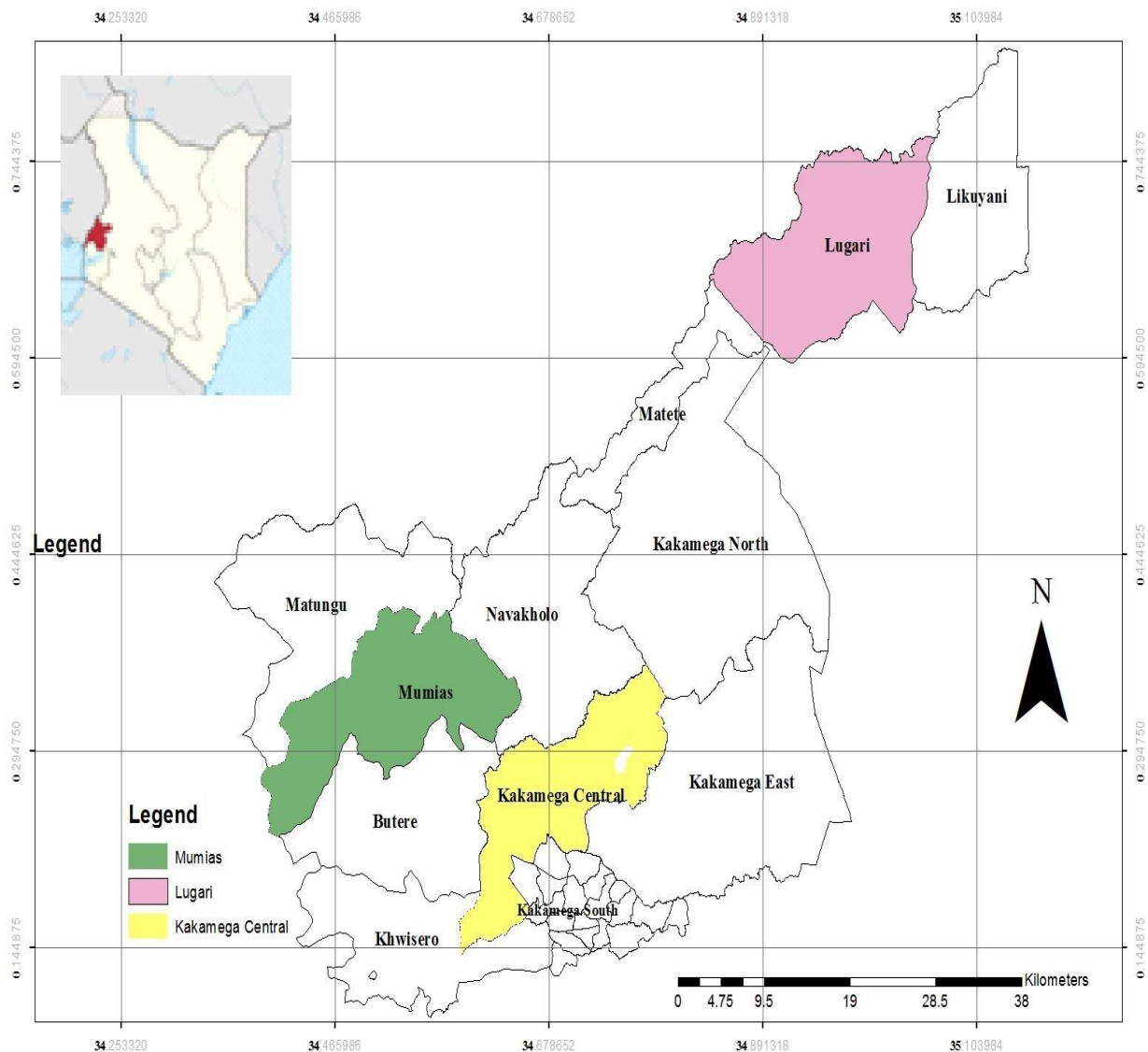


Fig. 1: Map of Kakamega County showing Administrative Boundaries Adopted from FEWS NET/ KENYA, 2014

Most of its inhabitants are Luhyas and modern day Luhyas are Christians; for some (if not all) the word for God is *Nyasaye* or *Nyasae*. 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 laities, 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 laities were sampled. That is the total 384 laities 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)

$$q = 1 - p \text{ that is } 0.5$$

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 peace-making 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 behaviour, 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 coefficient that indicates how reliable the data for each variable are. A coefficient 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 coefficient.

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 analysed 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 analysed in order, to complement the quantitative data. The qualitative data was received in verbatim, transcribed and recorded in themes and sub themes.

3. FINDINGS***Lack of Support for the Peace building Process:***

The study found, using the framework and variables provided by the literature reviewed, that indeed there is, to some extent, a lack of proper support for the peace building process in Kakamega County. Whereas the Catholic Church embarked on peace building, other stakeholders were reluctant. For the case of Lugari area in Kakamega county, for instance local leaders through the chief delayed to commence peace building process. Tribal elders full of ethnic utterances disguised the effort the church was carrying out. One elder said “We were skeptical of the church leading peace building process because we presumed it was supporting the victims at our expense” (Interview, Elder).

Some civil leaders because of the political stand during the PEV 2007 undermined peace building process as it was deemed to be emanating from PNU side. Thus lack of trust was a great challenge. The local civic leaders even send people in the meetings for the purpose of spying on the agenda of the peace building process led by the Catholic Church. Such like situations where leaders are suspicious has been reported elsewhere in the World, in East Timor, Philippines as reported by [36].

Low Sense of Nationalism; Community-centric Perspectives:

Qualitative data indicates that there was a low sense of nationalism demonstrated through the misappropriation of funds, foods and resources provided for victims of direct violence in the PEV. FGDs and KIIS commended that;

There have been reports of commercializing of the peace building process. Notwithstanding the Catholic Church efforts towards peace building, the process became a project for benefiting a few who were not even victims. Such individuals who benefit from the peace building process lack the moral will and practical will to see peace prevail. This scenario has resulted into a corrupted process of peace building to the dismay of the victims. The church as a subset of the society is also corrupt. Some money meant to benefit many IDPs ended up in the pockets of a few organizers/managers of the process including the clergy (FGDs and KIIS, Lugari).

In some cases, there were inabilities to feed the displaced persons as is indicated by the following comments from focus group discussants;

Scarce resources brought about conflicts even among the victims *kwa sababu ya wivu* (because of jealousy). There was a big challenge on how to distribute items. Some Christians developed enmity with the clergy in trying to share the donated food items. The clergy had it a challenge to feed the people who had sought refuge in the parishes/churches, (Discussants, Kakamega).

The discussion was echoed by another who presented that;

The church has lost value, the leaders in the church has been influenced by corruption. Church leaders have come up with individual interest; the value of the church leader is upheld by the members, hence decays in morals and thus conflicts... The church has developed silence upon many evils in the society, (Discussants). Misappropriation of funds and wrong role models did not have the moral leadership in peace building, (Discussant, Mumias).

The proceeding illustrates the challenge of the clergy. He was to lead the community/parish in peace building but some of the parishioners complained of corruption, poor role modeling, biasness and lack of moral authority.

It came out clearly that some clergymen “preach water and take wine”. Prior to the election, the respondents noted that some clergymen had openly supported either ODM or PNU at the sanctuary. Thus it was very difficult for them to initiate peace building process as they had already divided the faithful. This assertion concerns with what they [37] brought forward, peace building may be hampered with the local context.

Community-centric perspectives were found to be another challenge plaguing the peace-building efforts by the Church in Kakamega. During focus group discussion, one of the respondents retorted that “I think one major challenge to peace building is intolerance. Kenyans have not developed a culture of respect for others views, voice of reason lacked in 2007-2008.” (Discussant, FGD). It was opined that the tribalism in Kakamega was stronger than the Christian faith or and other religion, leading to ‘*mundu khu mundu*’ literally translated as man to man fight or tribe against tribe. For instance, in 2007-2008 violence, some Luhya Christians killed Kikuyu Christian.” Another respondent revealed that, “There is self-imposed inferiority complex whereby there exists unfounded belief by most Luhya that Kikuyu is all able and superior and yet in reality, Kikuyu and Luhya are one and the same entity; the only difference is exposure, industry and cultural practices”, Discussant, Ejinja Parish.

Limited Positive Dialogue:

When focus group discussants and key informants were separately asked about where they felt the church had failed in its peace-building mission, they gave the following common responses which have been collated and summarized;

The clergy needs to tell the political leaders point blank that they are wrong on some issues, ‘hit the nail on the head’. They have been shying away...the *Haki na amani* (Peace and Justice) ‘preaching’s not as often as it is required. Yet more of this kind of preaching is what the community needs...the church is shying away from some key issues. They are not doing enough to counsel the victims as a group. They need to call the affected victims and talk to them, *wakuje pamoja wasuluhishe mambo haya* (let the victims and offenders come together and solve the issues at hand) (FGDs and KII, Kakamega).

What came out clearly is that the churches and specifically the clergy are not playing their prophetic role as the “Voice of the Voiceless”. The man of God has failed to be the critique of the societal ills. The prophetic role is a very critical role that doesn’t spare to condemn the rot in the society.

Therefore, the PEV and its effects were clear symptoms that the Catholic church had not succeeded in planting the message of the Gospel in the hearts of the people. “The unholy alliance” between the clergy and the politicians did not give them the moral authority to criticize the politicians. In fact, some politicians launched their campaigns in churches (FGDs). Elsewhere criticized this friendship because for her it perpetuates a lot of ills that cannot promote peace-building and harmony. A scenario that was evident in Kakamega County prior to PEV.

Deficient Communication:

This is where there is no agreed approach for change in the future due to lack of shared vision by all actors. This thus makes decision making process to take long or none at all. This challenge occurs because people and communities are ego centric, and the animosity does not even give their Christian faith a chance to be the meeting ground for positive communication;

Utamaduni wetu hauzingatii maswala ya dini’ (Our cultural orientations does not uphold religion). *Uzoefu wa kuona vitu fulani katika jamii’* ... implying that the Christian community does not stand up to solve or even address the hatred within them.

There is the added complication of community members from other faiths, which complicates communication and effort in having a shared vision in terms of peace building. This was highlighted by focus group discussants as presented below;

Religious differences Islam and Catholic Church have different teachings and aims in peace building, Catholics and Protestants usually do not agree quickly on pertinent issues, (Discussants).

Lack of Effective Models for Conflict Sensitivity and Analysis:

The interviews with key informants revealed that, despite the examples of Laletek and guidelines of CRS, there is still a lack of models for the clergymen to detect and prepare for direct violence.

PEV is recurring because we have not learned from the 1992 violence. We only treat symptoms and effects of PEV and not the root causes". Root causes are about policy, making radical decisions that will bring everlasting or sustainable peace. From 1992 to 2007, a period of 15 years seems the church did not envisage violence. The church did not interpret signs of violence (Key Informant, NGO).

Focus Group Discussants held similar views. They felt that the church should,

Address the root causes, stop healing the 'symptoms' of conflicts in the community. The Catholic Church should consult and agree amongst them and then come up with a mutual point of view about an issue. This will help remove conflicts among themselves in public thus bringing division in among the congregation, (Discussants).

The reality here is that Peacebuilding and eradicating root causes of conflict (violence) is extricable. Without addressing root cause behind conflict, the affected communities cannot enjoy peace at all.

The Catholic Church has to stop burying her head in the sand like an ostrich and embark on the root cause of violence. In their contexts for better peace building process, it behooves the catholic to endeavor in addressing root causes.

Poor Collaboration amongst Stakeholders:

Qualitative data also indicates that their deficiencies in integrating in the peace building process, showing a need for the Catholic Church in Kakamega County to improve on networking towards peace. One of the respondents bitterly decried the behavior of some clergy who didn't support and encourage CJPC which is dominated by the laity. The discussant unanimously agreed on the comments below that were made by some of their members;

The church should involve the local administration in the *barazas* and other public gatherings to peace ...
The clergy should work together including other churches leaders that is inter-faith denominations, (Discussants).

Conceived Role of Outsiders:

One of the challenges experienced during and after the PEV of 2007/08 was the ill-conceived role of outsiders; it was expected that experts in conflict management would take the lead in coordinating and funding the resolution process. Peace-builders from outside the place of conflict may not understand the real needs of the people. At initial stage of peacemaking the government security forces; especially the Administration Police, Regular police and General Services Unit, used excessive force and were often partisan. It was strongly presented that:

The security forces were against us. They instead looted our animals, property and raped our women. They favored particular tribe; most of them spoke the Language of the victims. They shot at us and killed four people.... It was as if they were sent by authorities. This made us to resist and develop negative attitude towards reconciliation, (Interview, Mautuma).

In the interviews conducted in the Mumias parish, the respondents indicated that, "The security forces were robber's and not peace keepers" (Interview, Mumias,). The same sentiments were echoed by KII in Kakamega Parish. It must be noted that the respondents did not understand the stages of peace making. The initial stage, the security force, had to use force in calming people. That is why the security used teargas, and clubs to disperse the violent crowd in Kakamega town, Mumias town, Turbo, Mautuma, Likuyani and Soi trading centers (Interview, Elders). Also the 'outsiders' responded through a range of interveners, such as peace building, initiatives which often were not suited to the local situation and lack sensitivity towards the factors driving conflict.

Lack of Political Will:

The Church without the political will cannot progress well in peace building. The politicians in Kakamega County like turning funerals into political arena for rhetoric that intimidate people. The respondents called on the Clergymen to tame the Politian's from politicizing funeral gatherings. "The utterances made by political leaders towards 2007 elections and after, poisoned the people and enhanced ethnicity not only in Kakamega but the entire nation as well. Such statements like "All those who were deposited in this region by water erosion should be uprooted" Deposited people were the other ethnic groups that bought land in Kakamega.

They were perceived to be foreigners, (Interview, Likuyani). This sentiment fueled a lot of animosity that has been a challenge to peace building in the county. The suspicion of Church's initiative to peace building has been a bottleneck in the realization of perfect peace. Politicians who are major stakeholders in Kakamega County use divisive politics for their own political ends. According to the former Bishop of Kakamega "The Dead must be respected; we should avoid politics in funerals. Politics in funeral is a sign of disrespecting the Dead, (Interview, Bishop Emeritus of Kakamega Diocese).

Excessive Force and Partisanship in Administration of the Law:

In this study, it was revealed that partisanship was practiced by some clergymen, not so much the police, as literature reviewed indicates. The clergy were politically partial before the PEV, which posed a challenge during the peace building process that followed after. This point evoked a lot of emotion among focus group discussants. One of them stated;

Some of our clergy have shown favoritism in pre-election period. They show sides and welcome some politicians to use the church as an avenue of campaigning. Some clergy preach in favor of a particular side of politics. Some of our clergy behave like campaign managers of some politicians, a vice that should not be tolerated and is the worst evil in our church, (Discussant).

It is the opinion of this study that it is an unwise decision for the clergy to divide its flock by favoring some politicians. The challenge here is that the clergy forgets that he is a shepherd to all. He is to enlighten all on morals of politicking. A clergy who takes sides cannot yield fruit in peace building realities. Little wonder that some clergy found it very difficult to embark on reconciliation. Qualitative data also revealed that the main perpetrators of direct violence seem to go unpunished. One focus group discussant voiced an opinion regarding this variable, and other discussants nodded them in agreement that;

Impunity was the main challenge (during PEV); the *sacred cows* of our society go unpunished and this has led to the abuse of human rights, (Discussant).

This finding implies that a major challenge to the peace building process in Kakamega County is non-punishment of offenders, as described in the literature reviewed for this study.

Non-inclusivity of Women and Minority Groups:

The poor among minority groups, was plight the church is supposed to address through its structural peace programs.

As the qualitative data reveals, this is not always the case;

The today church instead is out to be helped rather than helping the people.... The poor are recognized in church as of today.... Some church leaders have gone into accumulating wealth than addressing the society issues, (Discussant).

The gender distribution of laity has shown that women are more with a 57% of the population while that of men take a 43% of those who were interviewed for this study. These percentages communicate a lot. Women are at the core of church activities, domestic activities, and societal activities. Any peace building without women is futile. They are also the most vulnerable during classes and can preach peace building more than men. Peace building in Kakamega is challenged because a lot of women have been excluded. The women in any society are at the grass root of any struggle and humiliation.

Deficiencies in Qualities, Skills and Psychosocial Support for Peace Builder Leaders /Clergymen:

Lack of Qualities of an Effective Peace-builder:

This study established that, among the challenges faced, the qualities of the clergymen as peace builders in Kakamega County were not critically deficient in the area.

When asked about the various leadership qualities possessed by their respective clergyman, respondents gave the responses displayed Table 6.1

Table 6.1: Distribution of Responses on Clergyman Qualities as a Peace builder

Peace builder Quality as Demonstrated by Parish Priest	To a Large Extent	To a Moderate Extent	To Small Extent	Not at All
Parish Priest Demonstrated Peace Builder Quality of Setting a Good Example	87%	5%	7%	1%
Parish Priest Was Patient in The Process of Getting Results of Peace building Activity	68%	16%	5%	11%
Parish Priest Demonstrated Peace Builder Quality of Empathy During PEV	65%	21%	8%	6%
Parish Priest Demonstrated Peace Builder Quality of Adaptability During PEV	64%	8%	18%	10%
Parish Priest Demonstrated Peace Builder Quality of Creativity During PEV	61%	24%	9%	6%
Parish Priest Demonstrated Peace Builder Quality of Non Defensiveness During Post Election Violence	58%	20%	10%	12%

Source: Field Data, 2015

Results in Table 6.1 indicate that 87.0% of the respondents indicated that their Parish priest to a large extent demonstrated peace builder quality of setting a good example during PEV while another 5.0% and 7.0% of them indicated that their Parish priest demonstrated these qualities to moderate and small extent respectively.

However, 1.0% of the respondents indicated that the parish priest did not demonstrate these qualities at all. At the same time, 68.0% of the respondents indicated that the Parish priest was patient in the process of getting results of peace building activity while another 16.0% and 5.0% of the respondents indicated that their Parish priest demonstrated these qualities to a moderate and small extent respectively. A focus group discussant offered a possible explanation for the 5%;

The past years are reckoned to be the days of development. Poverty has contributed a lot in eradicating church values and putting the teachings of the church first at the expense of helping the community in peace building, (Discussant).

However, 11.0% of the respondents indicated that the parish priest did not demonstrate these qualities at all. In addition, 65.0% of the respondents indicated that their Parish priest demonstrated peace builder quality of empathy during PEV while another 21.0% and 8.0% of them indicated that the Parish priest demonstrated these qualities to moderate and small extent respectively. However, 6.0% of the respondents indicated that the parish priest did not demonstrate these qualities at all.

At the same time, 64.0% of the respondents indicated that their Parish priest demonstrated peace builder quality of adaptability during PEV while another 8.0% and 18.0% of them indicated that Parish priest demonstrated these qualities to a moderate and small extent respectively. On the other hand, 10.0% of the respondents indicated that the parish priest did not demonstrate these qualities at all. Furthermore, 61.0% of the respondents indicated that their Parish priest demonstrated peace builder quality of creativity during PEV while another 24.0% and 9.0% of them indicated that their Parish priest demonstrated these qualities to a moderate and small extent respectively. On the other hand, 6.0% of the respondents indicated that the parish priest did not demonstrate these qualities at all. At the same time, 58.0% of the respondents indicated that their Parish priest demonstrated peace builder quality of non-defensiveness during post-election violence while another 20.0% and 10.0% of them indicated that their Parish priest demonstrated these qualities to a moderate and small extent respectively. On the other hand, 12.0% of the respondents indicated that the parish priest did not demonstrate these qualities at all. These results show that, on average, the clergyman in Kakamega County possessed the qualities required to be a successful peace builder, according to the best practices outlined by [36].

This finding implies that the clergyman, as well as personal qualities go, was well placed to function as a peace builder in Kakamega County, in the wake of the PEV. One could argue that these qualities come with the 'job description' of being a clergyman, in which event it builds a strong case for the Catholic Church clergymen to continue acting as pivotal points in the peace building process, from their parishes. Qualitative data, however, revealed that there are nevertheless aspects of compromised integrity demonstrated through some clergymen;

The church has lost value, the leaders in the church has been influenced by corruption. Church leaders have come up with individual interest. The value of the leader is upheld by the members, hence decays in morals. The church developed silence upon many in the society, (Discussants).

Lack of Skills and Training in Peacebuilding:

The study that, although clergyman had the qualities of a peace-builder, few had been trained in peace-building and therefore lacked the skills necessary to carry out this function.

Most priests are not trained in psychosocial support mechanism. By virtue of our work, we are peace builder, thus, the priest needs to undertake some courses in peace building. Preaching alone on peace is not enough, (Clergyman).

The Church on other hand has helped in peace-building. The Sunday school has been instrumental in diffusing the possible evils that would have happened in the society, (Discussants).



Figure 6.2: Training in Conflict Management

Source: Field Data, 2015

In regard to the above, they did not, and by default this role fell upon the clergymen. Yet these were not exactly prepared to take on such a role. Figure 6.1 displays the data on ways in which the church prepared the clergymen.

It can be clearly seen that as many as 58.3% reported that they had received no preparation at all, while 33.3% said they had received some training in counseling. Only 8.3% said they had received training in conflict resolution.

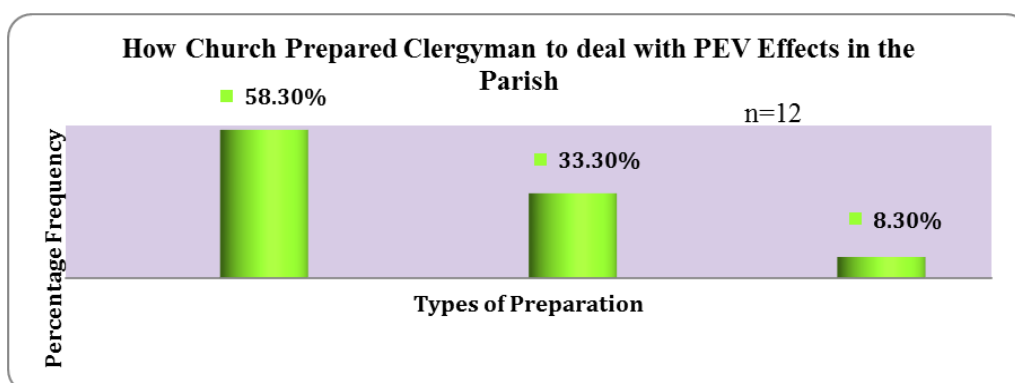
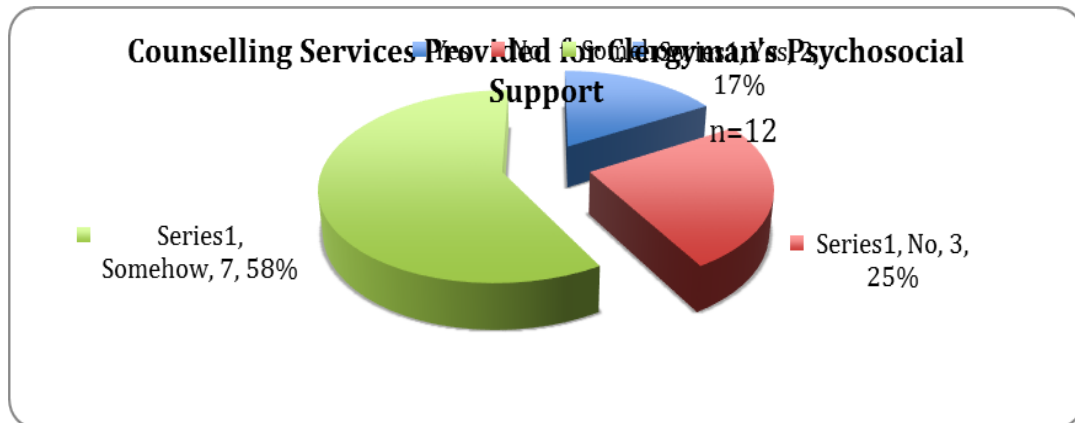


Figure 6.1: How Church Prepared Clergymen to Deal with PEV

Source: Field Data, 2015

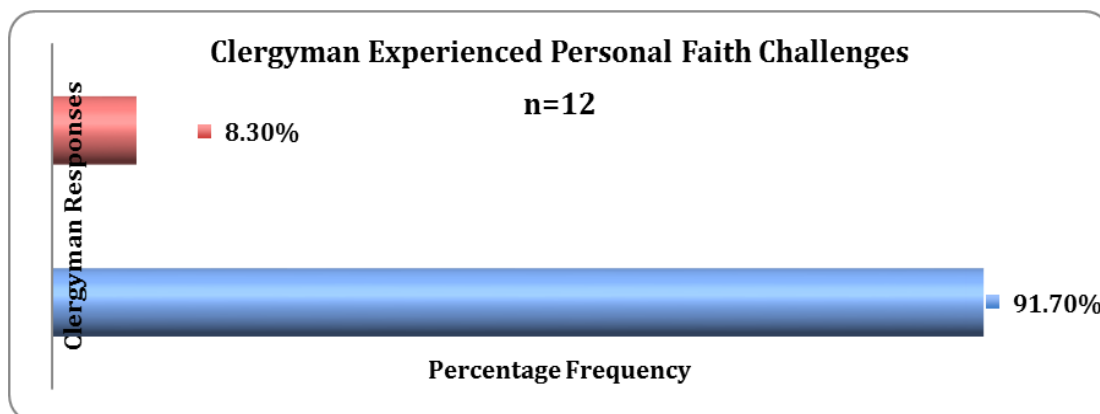
Limited Psychosocial (Post Trauma) Support:**Figure 6.3: Provision of Psychosocial support for Clergymen**

Source: Field Data, 2015

Qualitative data reveals that clergy were exposed to trauma at different levels, from being physically threatened, to an inability to protect their flock, to distinguish friend from foe, and even an inability to rally them back together or even hold Mass/prayers;

Threats from some community members even to the Kikuyu clergy were not safe in the area some were forced to seek refuge elsewhere...Parish did not have adequate security...There was limited help in aiding the victims as the clergy were clearly overwhelmed by the large number of people who need help...Challenge of differentiating the genuine the genuine victims from imposters...the priest and trouble addressing as the *wazee* and the youth were in the forest...clergy were stressed ...It was a challenge in ensuring a conducive environment for the clergy for (mass) to go on.

Trauma experienced includes the faith crisis and self-doubt of the clergyman as Christians turn against each other; questions of whether the message of peace and brotherhood has been planted in hearts of the parishioners. Figure 6.3 displays the results of clergymen regarding undergoing a faith crisis.

**Figure 6.4: Personal Faith Crisis of Clergyman**

Source: Field Data, 2015

Qualitative data confirmed that, indeed, faith issues are a cause of concern. Focus group discussants deliberated on this point at length;

Wakristu wengine wanataka kuzikwa vizuri (Some Christian only come to church because they expect to be buried in a religious way). *Wengine Wanakuja kwa sababu ya kumfurahisha padre* (Some people only come to please the priest), (Discussants).

The clergymen were asked a number of questions to assess whether or not they are traumatized. The findings in Table 6.5 show that the clergymen were indeed exposed to extreme trauma, the highest being reported amongst those who were at risk of serious harm and injury (91.7%), and those who felt their lives were in danger during PEV (83.3%).

Table 6.5: Trauma Symptoms Experienced by Clergyman

Trauma Symptom Experienced	Percentage of 'Yes' Responses	Percentage Frequency of 'No' Responses
Clergyman Felt that his life was in Danger During PEV	83.3%	16.7%
Clergyman and Parishioners Were at Risk of Serious harm or Injury During PEV	91.7%	8.3%
Clergyman Experienced Intense Fear, Horror or Helplessness During PEV	66.7%	33.3%
Clergyman Was Exposed to a Traumatic Event During PEV	75.0%	25.0%
Clergyman Experienced Flashback Memories of the PEV and Subsequent Re-experiencing of the Traumatic Events	66.7%	33.3%
Clergyman Experienced Recurring Distressing Dreams about PEV	25.0%	75.0%
Clergyman Experienced Intense Negative Psychological or Physiological Response to Any Reminder of PEV	33.3%	66.7%
Clergyman Experienced Increased Problems with Concentration After PEV	33.3%	66.7%
Clergyman Experienced Problems with Anger After PEV	16.7%	83.3%
Clergyman Is Experiencing 'Persistent Re-Experiencing'	66.7%	33.3%
Clergyman Avoided Stimuli Associated with The Trauma	50.0%	50.0%
Clergyman Avoided Places or People that Lead to Distressing Memories After PEV	41.7%	58.3%
Clergyman Experienced Inability to Recall Major Parts of the Trauma After PEV	16.7%	83.3%
Clergyman Experienced Difficulty Falling or Staying Asleep After PEV	50.0%	50%
Clergyman Experienced Decreased Capacity to Feel Certain Feelings After PEV	41.7%	58.3%
Clergyman had Expectation that Future Will Be Somehow Constrained	8.3%	91.7%
Persistent Avoidance and Emotional Numbing Condition Is Present in Clergyman	41.7%	58.3%
Clergyman Experienced Increased Irritability After PEV	33.3%	66.7%
Clergyman Experienced Increased Startle Response After PEV	16.7%	83.3%

Source: Field Data, 2015

It was clearly a challenge how a traumatized priest was supposed take care of a traumatized flock, yet as a Key Information put it; “there are no mechanisms put in place to take care of traumatized shepherds taking care of the flock”. In the semi-structure section of their questionnaire, the Clergymen were asked about ways in which they were emotionally affected as priests during PEV. While some did not provide a response, a number that gave responses were presented in verbatim as indicated below:

It was disturbing to witness the total disregard and deliberate destruction of the dignity of human life. I experienced emotional animosity from neighbors and pain witnessing wanton destruction of food, animals and property. I felt sadness due to the fact that the Christians behaved like pagans; they put away their Christianity. I realized that faith was only skin deep in the Parish. I felt fear about why this has happened. I experienced psychological torture from the events that occurred and even experiences we went through in the process of helping the victims of PEV. I had a lot of fear and suspicion of those around me. I felt sad and horrified by the inhuman treatment and suffering of the affected. I was really affected seeing people’s houses burned down, seeing young people shot dead in the streets and seeing babies crying of hunger and abandoned by their parents. I personally had to transport the very sick to hospital yet it was very dangerous at that time. I also had to help some families make a safe getaway to other areas where they would be safe because of their ethnicity.

Lack of Follow-up:

The inability to make follow up was a real challenge to the peace building process. Follow up to the people in the camps, follow up to the people traumatized by violence and follow up to the people who were resettled back. “There was no follow up programmers to the IDPs especially the traumatized (Respondent, Likuyani parish). In some instances, those who had been selected by the priests from the community to assist in the follow up were questioned by the victims. Lack of trust on ethnic lines affected smooth follow up processes. A clergyman recalled, “I was weary, overwhelmed and confused at some point in my rescue missions. The victims were so many and they all needed close attention. It took time to dispel mistrust in them during the follow up process. Those who choose to help in the follow up were not easily accepted because of their ethnic background. The greatest set back was the suspicion that I had been given funds by the church and the government and I was not giving them and yet this were my own initiatives”, said the Clergyman serving in Lugari. This by default delayed the peace building process. The absence of follow ups resulted into trauma while others died, and the suspicion grew to grave animosity. This made it harder for a continuous peace building process given such scenarios.

The Divided ‘Flock’

One of the greatest challenges in peace building in Kakamega County by this time was the prevalence of a divided flock. The question of why do Christians turn against each other and yet they participate in the same church activities arose. It appeared that the teaching of Christ in the church had done little to liberate them spiritually.

One of the respondents said this;

I asked him (perpetrator), we belong to the same Christian Community, why did you burn my house? It even made me to cease going to the Church. I rather stay at home and pray in my house I thought. We are cheating God by this (KII, IDP)

There are many factors that emerged from the field data to explain this contradiction. This scenario would be explained as follows. That some Christians are only nominal Christians, they come to church to seek belonging or mere social identification. In addition to this, the expression that” *watu wanataka kuzikwa vizuri*” (they come so as to be given a good Christian burial) came up. While others have become too familiar with the word of God until the word has not impacted on their conscience. “*Wengine wanakuja kwa sababu ya kumfurahisha Padre*” (others come to the Church to make the priest happy). All these boils down to the failure of the Catholic Church to intensify *mystagogy*, a process of continued Catechesis for the followers. *Mystagogy* is the process of deepening the faith of the faithful through various deeper evangelization strategies. It is imperative that the message of Christ if well imparted, should help us shun negative ethnicity. If not, we end up having many Churches and many conflict at the same time [38].

Challenges Faced by the Church as an Institution

When asked about the challenges faced by the church as an institution, focus group discussant said the following;

The displaced, the destruction of the church is still silent. Kenyans have developed a culture of disrespect for others views, voice of reason lacked in 2007-2008. Impunity is still there. The *sacred cows* of our society go unpunished and this has led to the abuse of human rights. Tribalism as well is stronger than the Christian faith or other religions, leading to “*mundu khu mundu*” mentality, which is literally translated as tribe against tribe. This was experienced in the 2007-2008 where Luhya Christians killed kikuyu Christians. There is also the self-imposed inferiority complex where there exists unfounded believe by most Luhya people that the Kikuyu is all able and superior. Kikuyu and Luhya are one the same entity the different is exposure, industry and cultural practices. Pride and selfishness-here arises a serious social problem. 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 ref 2007-2008-rape, looting and torching of houses was obvious. A kind of primitive revolution, could the church embark on informed choices and good practices. If the church thought moral education was expensive then they tested ignorance in 2007-2008 PEV. The Kenyan situation involved the whole world and much was spent. It was in the opinion of this study that, the clergy right from the Bishop to the Catechist should consult and agree among themselves and then come up with a mutual viewpoint about peace building. The challenge has been Bishops speak a different language and this divides the flock and even the entire nation. During the referendum 2005 and towards the 2007 elections, the Catholic Church Bishops were divided (Lonsdale, 2008). The clergymen within Kakamega County were also divided and this contributed to the PEV. Ethnicity, corruption, individualism, materialism and arrogance of some church leaders plunged the commentary into PEV, 2007/08.

Challenges Faced by the Laity

The most prevalent challenge as expressed by the Laity; the FGD’s, KII and individual respondents is the issue of reconciliation. Many concurred that reconciliation has not fully been achieved as the Interview with a victim in Lugari attests below;

This thing (PEV effect) is still within us, healing and reconciliation has not yet been done well. The wounds are still fresh. What is called reconciliation is simply ‘plastic friendship’, for the sake of neighborhood.” *Hii kitu ni ngumu kuisha*” (this thing cannot end easily). We see them (perpetrators) still with our stolen property. The graves of those who were killed and died because of PEV are right in front of our houses. The man who burned my granary with 80 bags of maize, I still see him in the church.... [*She collapsed in tears*].

Peace is a fruit of reconciliation [39]. Effective peace building must have reconciliation at the core of the process. It is in the opinion of this study that the church has to work towards reconciliation. Humans being are spiritual beings without inner healing; the County of Kakamega cannot speak of reconciled people. Those who wronged others have to acknowledge it and ask for forgiveness. Those who were wronged have to forgive and let it go. “This can be done well via the church through the various Sacraments of healing especially the Sacrament of Penance and Reconciliation.

Unless the victims are healed from within, their hearts, peace building is challenged. The Small Christian Communities (SCC) to turn into reconciliation where the victims express their pain and the offenders accept and acknowledges what happened. The same took place in Rwanda after the genocide [40]. The area of reconciliation has to be interrogated further.

Evaluation of Peace Building Strategies as used in Kakamega County before and after PEV 2007/08: Effects of the Strategies: Peace and Stability

This study further established whether the peace building strategies changed behaviors and attitudes and the results were as shown in Figure 5.1 that follows.

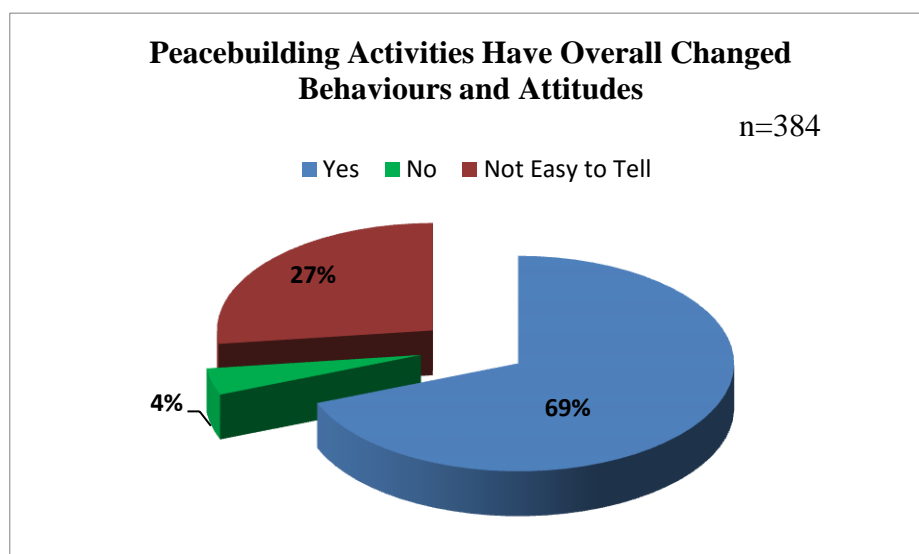


Figure 5.1: Peace Building Activities Changed Behavior and Attitudes

Source: Field Data (2015)

Data in Figure 5.1 indicate that majority (69.0%) of the respondents reported that the peace building activities of the church had changed people's behaviors and attitudes while another 27.0% of them indicated that it was not easy to tell whether the peace building activities changed people's behaviors and attitudes. However, a further 4.0% of the respondents indicated that the peace building activities of the church did not change the people's behavior's and attitudes.

These findings clearly shows that the peace building activities of the catholic church had some impact and changed people's behavior and attitudes in Kakamega county. During interview, one of the respondents reported,

Nowadays, there are no complaints and we are working together helping each other as neighbors. People are able to accommodate one other, living in harmony. People's behavior have changed, it has helped families re-unit, there is reconciliation of internally displaced persons as they are returning to their land and businesses, the election that followed was very peaceful, idleness has reduced hence poverty is being reduced and there is less tension in the community (KII, Mumias).

Another interviewee said,

There is a positive influence on the attitude and behavior's. There is inter-marriage, crime rate has reduced, people have changed because they fear going to jail, helped people to realize their goals in life hence creating peace and people make good choices when it comes to leadership, (KII, Kongoni).

These findings clearly show that the peace building activities of the catholic church had some impact and changed people's behavior's and attitudes in Kakamega county. There were however indications of negative results. One of the respondents revealed that "people are not very free to talk to one another as it used to be. Some people see other religions as their enemies. Other people just don't like church people because they feel as if some of them view at them as enemies hence they don't take in the peace messages, some feel there has been historical injustices because of cultural differences between communities", (Discussant).

One discussant further asserted that;

It is hard to tell whether people have changed because some people from the Luhya community still not very free with their neighbors, many people get excited during political instability and engage into crimes just for fun, most youths do things out of excitement and differences in social and economic status, (Discussants).

The following explanations were given to justify the answers of the study subjects as to whether or not the peace building activities of the church have changed attitudes and behavior of people in the community.

Nowadays there is no complaining and we are `working together helping each other as neighbors. Nowadays people are able to accommodate each other. Living in harmony. People's behavior has changed. It has helped families re unite. People work together. There is reconciliation of internally displaced persons as they are returning to their land and businesses. The election that followed was very peaceful. Idleness has reduced hence poverty is being reduced. There is less tension in the community. Inter-marriages are taking place once again. The crime rate has reduced. People have changed because they fear going to jail. Helped people to realize their goals in life hence creating peace. Helped people to make good choices when it comes to leadership

On the other hand, those that felt the churches efforts have not yielded a change in attitudes and behavior in the community said the following;

People are not very free to talk to one another as it used to be

Some people see other religions as their enemies

Some people just don't like church people because they feel as if some of them look at them as enemies hence they don't take in the peace messages

Because some feel there has been a historical injustice

Because of cultural differences between communities

Others who stated that it is hard to tell and gave the following explanations:

Some people from the Luhya community still not very free with their neighbors. Because the community had peace during the post-election violence it's not easy to tell. Many people get excited during political instability and engage into crimes just for fun so it is hard to tell. It is not easy to tell because most youths do things out of excitement. Not easy to tell because of differences in social and economic status

Focus Group Discussants from across all the study clusters made the following statements and comments when asked about the extent to which the Catholic Church's efforts were successful;

At the time the church was not well prepared because it was more of politics. The church however is trying to prepare to face the challenge by forming committees and organizations to fight such vices.

The Catholic Church and in general all religion was caught napping by the violence that rocked this nation 2007-2008

The church lacked in a broad catechism, one with strong, social binding strong in defending human values.

The church did not play an active role in addressing the effect of the violence in the Chimoi and Matete areas.

The inter-marriages after the 2007 PEV has led to reconciliation.

Resettlement was made possible.

Those who were in the camps were taken back and accepted in their previous communities.

Stolen items were returned; the people now live in harmony.

The church techniques helped to bring the people in this area together through marriage and housing the evictees.

Those who sought refuge in the church remained to be members of the congregation.

Security agents turned against those they were entrusted to guard.

Christians even turned against priests.

The victims (kikuyu and sympathizers) sought refuge in church grounds, mainly catholic churches. The church received them amid confusion and fear, insecurity intensified and the church authorities escorted

victims to police station where camps were established, (Responses from IDPs living in camps at the time of data collection).

An IDP recounted that, once they were settled in camps the Catholic Church did a need assessment and started giving the following essentials such as relief food, medication, clothing, soap, tissue paper and sanitary towels.

I still shed tears when I remember the priest bringing us donations from schools like St. Cecilia Girls Mautuma, St. Marys Mautuma and St. Peters Mautuma from students. Some of these donations came from children whose parents had forcefully evicted us. God forbid.

In Lugari and Likuyani sub-counties of Kakamega County, the Catholic Church was the lead agency in peace building. Other agencies like Amani Peace Building and Welfare Organization, C.A.P.I. Shalom and the provincial administration also played a big role in peace building.

The Catholic Church and other agencies embarked on community peace dialogues both in camps and in areas where the victims had fled from. At first, there were challenges. The victims were bitter and not willing to return home. Their neighbors were also not willing to have them back with much effort there was acceptance of each other although with a lot of mistrust and suspicion.

The church carried out community interactive peace dialogues in many areas, these dialogues had bitter truth told, accusations and even name calling. The election results triggered violence and conflicts that speared all over the place.

The church reached out to victims in houses through outreach peace programs for faster healing. Poverty stricken people were assisted with everything. Security was not conducive and everyone feared for their lives. No emergency structures within churches/rescue house.

Ethnicity was also prevalent. Host communities could not accommodate other tribes. Some leaders even to death issued warnings and threats to those intending to accommodate the victims. Thus, they could not out to be accommodated elsewhere for the fear of the unknown.

Focus Group Participants made the following contributions as to the role played by the Catholic Church.

Praying for the victims and preaching to people to live in peace, they were also told that they were all God's people.

They also recalled those who were affected by the violence and made contributions to help them settle after their businesses were burned down.

Another one recounted;

ABC did not know their work well. They did little to improve the situation through peace building among the people.

Christians and *jumuias* could visit most of the victims and pray for them and also make some little contributions.

Some victims ran to the church especially parishes to be given some assistance and donations.

The church does not always have such a big impact. It instead conducts sermons and may not be directly involved in the scene.

As discussants acknowledged this;

Catholic parishes constituted sports teams that had /several members from other ethnic affiliations. The seminars ran till 2010 and we wish to even roll them further to 2017.

The Catholic Church came up with small Christian Communities *also* known as *jumuiya* to pray together in the community.

Kongoni parish for in particular encouraged the use of one language that is Swahili as a way of communicating among the Christians.

DMA movement has helped a lot in empowering peace initiatives in the country.

Some churches like Anglican Church have gone out to reach out to people on the importance of making money, and therefore peace and cohesion comes in without much struggle.

The findings reveal that, to some extent, the peace-building strategy in the church in works that this study is based.

Durkheim's Social Order is defined by an improved access to food, shelter, clothing and money, while Galtung's Structural Peace is defined by the presence of equilibrium and harmony, and more access to the fruits of progress for the disenfranchised. It is evident that church has indeed worked to bring about the peace described by these scholars, albeit more needs to be done.

Benefits for clergymen:

This section sought to establish the kind of assistance clergymen received from the church to help them and parish cope up during the PEV. The responses are summarized in table 5 as follows.

Table 5.2 Distribution of Responses Regarding Assistance Received By Clergymen

Response	Frequency (out of 12)	Percentage Frequency
Material and spiritual support and frequent visit by the Bishop	8	66.6%
Visits, materials and finance	6	50%
Provided some funds for the upkeep and re settlement of the IDPs	4	33.3%
Brought maize, clothes and beans for the people during PEV	5	41.6%
Encouragement, prayer, Bible message, Forum to preach about it, provided transport	12	100%
Skills during seminary training	4	33.3%
The church allowed attendance of trainings on peace building"	4	33.3%
Only a little training in peace-building and the provision of a forum for issue articulation"	3	25%

Source: Field Data, 2015

4. CONCLUSION

This Chapter has addressed the question; what challenges did the Catholic Church encounter in her peace building efforts in Kakamega County after PEV 2007? The chapter has also evaluated the peace building strategies. The challenges discussed include both individual and institutional challenges. These include inadequate support for the peace building process; community center perspectives that are myopic in addressing peace in the area, limited positive dialogue and the failure of the Clergyman herald their prophetic role as the voice of the voice less. In addition, the challenge of defiant communication, lack of effective models for conflict analysis, poor collaboration amongst stakeholders and the conceived role of the outsiders' have been addressed. Failing to include women and minority groups, poor psychological support for the clergymen that has lead to inefficiencies by persons involved in peace building have been explored in this chapter as well. Moreover, issues like psychological support, lack of training in conflict management, Clergy's personal faith crisis have also been examined.

Notwithstanding all these challenges, the Catholic Church's efforts yielded positive fruits of peace-building as defined by both Galtung and Durkheim. For Durkheim it is the establishment of social order through improved access to food, shelter, clothing and money; and for Galtung it is the creation of Structural Peace witnessed through the presence of equilibrium and harmony and the improvement of access to the fruits of progress for the disenfranchised. On both scores, the Catholic Church has managed to achieve to some measure of success going by the findings discussed in this chapter. In the next chapter this study comes up with conclusions and recommendations.

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